

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Jesus and the Resurrection

By H. A. Ironside, D.D., Litt, D.

A Sunday night sermon, preached to about 3,500 people at Moody Memorial Church, Chicago

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

The entire passage—beginning with verse 16, and going on to the end of the chapter—is of tremendous interest, but I have not thought of attempting to explain it all. I hope you will read it carefully at your leisure, if not thoroughly familiar with it, for it is undoubtedly one of the finest examples of preacher's eloquence that we have anywhere in the Bible.

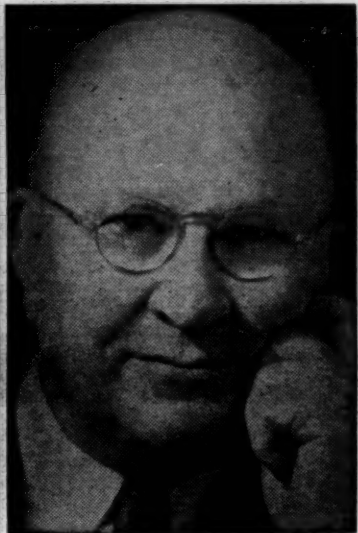
Paul appears here at his best from the human standpoint, but also speaks as a divinely inspired servant of Christ. Of Apollos we read elsewhere that he was an eloquent man and mighty in the Scriptures. It is very evident from this sample sermon that Paul was a man of the same stamp, though on the other hand he did not particularly cultivate what was simply rhetorical, lest the cross of Christ should be made of none effect.

But it was quite in keeping with his principle of being "made all things to all men," that, when he stood on Mars' Hill, the very centre of culture of the Greek world, he should meet those

Proud Attic Philosophers

on their own ground. So far as culture was concerned, he was every whit their equal, combining

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Dr. H. A. Ironside

First Prize-Winning Sermon in Sword Evangelistic Sermon Contest

DYING IN SIN-- LOST FOREVER

By Dr. Tom Malone, Pastor
Emmanuel Baptist Church:
President Midwestern Baptist Schools
1045 Dover Road, Pontiac, Michigan

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."—John 8:21.

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:24.

Beyond any shadow of doubt, Jesus speaks here of the worst tragedy that could possibly befall a human being. He speaks of the loss of the soul, the tragedy of not knowing the Son of God as a Saviour; the tragedy of missing Heaven and going to Hell. When Jesus said, "whither I go, ye cannot come," He spoke of the eternal separation of a lost soul from a pure and compassionate Saviour who died for the sins of the world. He referred here to that impassable gulf between Heaven and Hell, across which no human soul can ever go.

What soul-searching and tragic words these are, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The loss of health or wealth or reputation pales into insignificance in comparison to the tragic loss of the human soul. Oh, soul out of

Christ, give ear to the divine portrayal of life's greatest tragedy as recorded in this chapter of God's holy writ.

These people were lost in spite of their religion. They certainly were not without religious ritual and form and ceremony. They were well schooled in all the Mosiac teachings. They had a religious background, their forebears for many centuries being known as God's peculiar people.

However, like millions today, they substituted religion for regeneration, ritual for righteousness and human tradition for divine commandment. They were lost; and worse yet, they were so blind and prejudiced and so steeped in unscriptural religion that even Jesus held out no hope for them. Paul well described them in Romans 10:3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is no wonder that Jesus said, "ye shall die in your sins; whither I go, ye cannot come."

They were lost in spite of the nearness of Jesus. They had heard Him forgive the sins of the adulterous woman, saying, "Neither do I condemn thee, go and sin no more" (John 8:11). They had heard His offer of Heaven's light for earth's darkness, for He had



Dr. Tom Malone

said to them, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

He had come to them from the Father and came working miracles of love and speaking words of grace which bore witness to His deity. He had offered them freedom from the slavery of sin saying, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Yes, the blessed Saviour was nearer than their breath and yet they refused Him, and worse yet, sought to stone Him! In view of their indignation against Him, their hatred, their depravity, their sin, He said, "ye shall die in your sins: whither I go, ye cannot come."

They were lost in spite of such wonderful access to the truth. These people were not Gentiles to whom the Gospel had never

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The Supernatural Christ: The Supernatural Bible

- I. The Infallible Inspiration of the Bible
- II. Christ and the Bible Are Supernatural Twins
- III. Human Sources of the Bible
- IV. Ashamed of the Bible Is Ashamed of Jesus

By Evangelist John R. Rice

(As given in 1960 Bible Conference at Bob Jones University, mechanically recorded.)

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38.

In Luke, chapter 9, verse 26, nearly the same thing is said:

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Will you note here that there is a connection. The Bible is the Word of Jesus Christ. The Bible is in the Words of Christ. Now—we call the Holy Spirit the Spirit of God, but He is also the Spirit of Truth; He is also the Spirit of Supplication; He is called also the Spirit of Christ.

In Colossians 3:16 the Scripture says, "Let the word of Christ dwell in you richly." The Bible is the Word of Christ.

Sometimes the plural form words, referring not only to the Word as a whole, but to every distinct word of it, is used, as in this passage. "Whosoever . . . shall be

ashamed of me and of my words." Jesus said, "I am not the one who judges; you will be judged by my words."

When Jesus said in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away," He referred to the Bible. If you have a red letter Bible, the words of Christ are printed in red. Not only is the Lord Jesus saying, "This part printed in red will never pass away," but He is speaking of all the Bible as the Word of God, and the words in the Bible are the words of Christ.

Jesus said, "Whosoever therefore shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Christ and the Word. The Bible as the Word of Jesus Christ. And Christ and the Bible together. They stand

or fall together. Christ and the Bible.

Dr. E. Stanley Jones said something like this, "When I went to India I found my lines were too extended. I could not defend all the lines and territory I took in. So, I conceded that the Bible may not be infallibly true, but I held on to Christ, believed in Christ, but not necessarily that the Bible is all true."

That is not only illogical; it is also practically impossible. You cannot hold on to the Christ of the Bible unless you hold on to the Bible itself. Anybody who is ashamed of the word of Jesus Christ is ashamed of Christ. They stand or fall together. The Bible is the Word of Christ, and the words are the words of Christ. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

I. The Infallible Inspiration of the Bible

Note then that this Scripture implies the verbal inspiration of the Bible. I will go into that a little later, but here the very words are the words of Christ. It is not only in some general and indefinite sense that the Bible is the Word of Christ, but the words in the Bible are the words of Christ.

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Send Subscriptions Now Reduced Rates and Free Books Offered for Limited Time

By Evangelist Walt Handford, Assistant Editor

Now is the time to send subscriptions during our special subscription campaign. In the next few weeks we would like to get several thousand long-term renewals from folks who regularly take THE SWORD OF THE LORD. Then we are also praying that God will lay it on the hearts of many of our friends to send new subscriptions. Every so often we make a special offer in order that our friends may send large groups of subscriptions at reduced rates in order to introduce THE SWORD OF THE LORD to as many people as possible.

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Choose Your Free Book

As premiums for this special campaign offer, the following books are available.

A special edition of Dr. George W. Truett's famous book, *A Quest for Souls*, has recently been prepared for this purpose. This 379-page book contains twenty-four of the very finest of Dr. Truett's messages. These were stenographically reported in a revival campaign held in Fort Worth in 1917. They represent probably some of the finest messages Dr. Truett preached.

Dr. Truett was for forty-seven years pastor of the famous First Baptist Church of Dallas, Texas. He built the work until, during

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THE EDITOR'S Notes

by John R. Rice

This is written Saturday, March 11. Tonight at 6:40 I take a plane to Dallas, Texas, to be with Pastor Tom Landers of the Miller Road Baptist Church, Garland, Texas, for eight days of revival services. This good church is where Brother Jack Hyles had such a remarkable ministry until a year and a half ago.

I am glad to be preaching in a revival. Oh, if only Christian people will go out and bring in lost sinners! After eight days at Garland, God willing, I return to Wheaton a few days. Then on Saturday, March 25, I fly to Bob Jones University, Greenville, South Carolina, for the Saturday night opera "Norma," and for the annual conference which begins on Sunday, March 26, and runs through Easter. I will be speaking the first four days. Other speakers at the Bible conference will be Dr. Horace F. Dean, Tom Malone, A. H. Stewart, G. Beauchamp Vick, Charles J. Woodbridge, besides Drs. Bob Jones, Sr., and Jr., and Marvin Lewis, all associated with the University.

The three-thousand-seat Rodeheaver Auditorium will not contain the crowds, so extra services will be held in the new Concert Center Auditorium, which is used regularly for overflow of several hundred students in the chapel services, served by a loudspeaker. But in the Bible conference one speaker will speak in Rodeheaver Auditorium, and another in Concert Center Auditorium at the same time.

Thursday through Sunday, March 30-April 2, Easter Sunday, I will be in Raleigh, North Carolina, with churches of the Evangelical Ministers Association, and then united Good Friday and Easter Sunrise Services.

On April 3-5, Monday through Wednesday, I will be in Jacksonville, North Carolina, in a conference on revival and soul winning sponsored by Bible-believing churches and preachers.

Should We Celebrate Easter?

That depends! We should NOT celebrate Easter as a heathen holiday. We should not tell lies about Easter or Christmas, nor make them worldly. Rabbits do not lay Easter eggs. There is no pot-bellied Santa Claus who lives at the North Pole. But it is perfectly all right to have a time at Christmas when we emphasize the birth of Jesus Christ and preach the Gospel and the good news of His coming; and so it is perfectly proper to have at least one time a year when we lay special emphasis on the resurrection to re-

mind ourselves of the glorious truth that Christ is risen indeed and ever lives to make intercession for us!

Let's put it this way: It is always proper to do good. It is always proper to preach the Gospel. And if at Eastertime I can get a bigger crowd to hear the Gospel than at other times, then I am glad of any reason that makes me able to reach more people with the truth that Christ is risen from the dead and that proves His deity and power. Other people do not always use Easter right. That is no reason I should use it wrongly, or not use it to the glory of God.

Could You Lend Money to the Sword Foundation at Four Per Cent Interest?

God has been good to us within the last year, and we have gone on with the work God has given us to do, and somewhat reduced our indebtedness. However, we have paid off so many loans which were due that it was necessary to borrow some money from a local bank. Now some loans that we have had for years are coming due, and need to be paid off. We need other long-term loans to pay these and carry on this work, and we will pay four per cent interest per annum (payable each six months) for these loans.

The Sword office building at 214 West Wesley is free of debt entirely. So is the Presbyterian Church property now rented to Calvary Baptist Church and the two big houses that go with it, which are rented. There is a modest mortgage on the Singspiration Building at 210 West Front.

Despite all the missionary work we are doing with radio, free literature, etc., the gifts of our friends are helping us bit by bit to reduce our indebtedness, and more and more the work is getting on a solid, substantial basis by God's help and the people's help. But if some of you could lend amounts from \$300 up for one, three, or five years' time at four per cent interest per annum, the money would be used to carry on this great soul-winning and revival work which reaches around the world. You would be getting interest on your money, and yet it would be used to the glory of God with interest payable each six months.

If you have several hundred or several thousand dollars you could lend us, please get in touch with Dr. John R. Rice, president of the Sword of the Lord Foundation, Box 420, Wheaton, Illinois, at once. Or you may simply send the check, tell to whom the note is to be made, and when payable, and it will begin immediately to earn interest and to help carry on God's work.

Thank God for good men and women through the years who

(Continued on page 5)

Scriptures About the Rapture Do Not Fit the Idea of Christians Going Through the Great Tribulation

Will the Church Escape The Great Tribulation?

(Fourth in a series on this momentous question.)

By Evangelist John Linton
328 Belle Isle View, Riverside, Windsor, Canada

We come now to that much loved, perhaps best loved passage of Scripture in which our Lord describes the rapture, and the description certainly justifies the inference that it is before the tribulation. It is the familiar John 14:1-3:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Jesus is not speaking here of death. Admittedly this is the rapture. His coming to take us to the heavenly home is held out as a comforting hope, a cure for troubled hearts, as indeed millions have found it to be.

Paul told the Thessalonians that the translated saints would meet Christ in the air, and here our Lord tells us where we go from there. We go with Him into the place prepared by the Bridegroom for His Bride.

This is beautifully typified in the marriage of Isaac and Rebecca in Genesis 24. Isaac came out from the bridal chamber to the open field where he met his approaching bride. They meet and greet each other there. Isaac then turns again toward the place he has prepared for Rebecca and leads his bride to her new home. It is a perfect illustration of the words, "I will come again, and receive you unto myself; that where I am, there ye may be also." In passing, may I say that the post-tribulationist studiously avoids the types. He has to. They consistently teach rapture before the tribulation.

Jesus' Sweet Promise in John 14 Does Not Hint Immediate Return to the Earth

Now mark what post-tribulationism does with this sublime passage in John 14. Since they teach that the rapture and the descent of Christ to earth take place simultaneously, then we have to imagine the entire church, the living and the dead, removed bodily from earth to the prepared place in Heaven, and then IMMEDIATELY TRANSPORTED BACK TO EARTH AGAIN:

I will ask my readers to read the words of our Lord quoted above and see if such an interpretation makes sense. Try to fit this going up and coming down into the simple words Jesus spoke. It cannot be done. This description of the rapture as an event COMPLETE IN ITSELF tallies exactly with Paul's description in I Thessalonians 4:17. Both descriptions show that the rapture not only brings the church to Heaven; it leaves her there, at least for a period. Our Lord gives as the reason for His coming to receive them to Himself, "... that where I am, there ye may be also." But if at the very next moment He comes down with them to earth, then the stated purpose of this receiving up is nullified, the translation to Heaven is rendered meaningless, and this whole beautiful passage becomes unintelligible.

Jesus clearly states that He receives the church unto Himself in order that where He is (in Heaven) there she may be. If that does not imply an interval for the church in Heaven before she comes with Christ to earth again, then words have no meaning. Put pretribulation rapture into this promise and at once the meaning, the privilege, the hope, the deliverance, and the comfort of Christ's words become apparent.

What Comfort Is There in Promising the Christian Great Tribulation?

Consider this comforting promise from another angle. The Lord's coming for the church is given as a comforting promise; it is to be the hope of troubled hearts. It is therefore given as something to be longed for, prayed for, something to be ardently desired. Now suppose post-tribulation rapture is true; could Christ's coming for us be a comforting truth, an event to hope and long for? If the awful tribulation must precede His coming for us, where is the comfort in such a fearful prospect?

Let us face these facts: The Bible teaches that whatever believers are on earth during the reign of Antichrist, and there will be some, they will be hunted to death, butchered by the Beast, and in the words of Scripture "beheaded for the witness of Jesus, and for the word of God" (Rev. 20:4). Tell me, is this a comforting prospect? Is this the hope Christ held out to troubled hearts when He encouraged them to long for His coming? Are we to pray that we might be the ones who are to be alive at the end of the age so that we might be beheaded by the guillotine or the axe? Well did Dr. Barnhouse say, "If the Church must enter the tribulation, then farewell blessed hope, then welcome the coffin, then thrice welcome the undertaker."

I think if I were a Bible teacher and teaching post-tribulation rapture, I would need to be almost infallibly certain of my ground before I could teach a doctrine that so definitely dims the glory and kills the anticipation of the blessed hope.

Against the background of the comforting hope of Christ's at-any-moment coming to receive us to Himself in Glory, consider some of the things it would mean if we believed the agony of the tribulation stood between us and that coming.

For one thing,

It Would Stifle the Prayer of the Church, "Even So, Come, Lord Jesus"

This has been the prayer of the church since Christ went away. The Bible closes with that prayer. The church longs for His coming as the grandest and noblest moment in her history. He said He would come and gather His people unto Himself in the heavenly place, and for centuries believers have longed for this wondrous event.

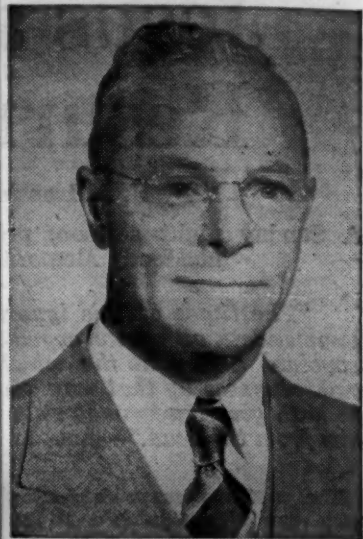
But if before the Saviour comes for us the Devil must first come down to earth; if before the church is removed Antichrist must rise and reign; if before the rapture there must first be a world-wide massacre of Christians; if before she can see Christ she must be baptized in the Devil's wrath and the blood of her own martyrdom, then who would tell us that such knowledge would not stifle the prayer, "Even so, Come Lord Jesus?"

To pray, "Come, Lord Jesus," would mean, "Come, Great Tribulation; Come, wrath of Satan; Come, Antichrist; Come, martyrdom; Come, death."

For another thing, if bloody tribulation must come before the rapture,

It Would Change the Blessed Hope Into a Fearful Outlook

"Blessed" in the Bible mean happy. The coming of Christ for His saints at any moment to remove them from earth to Heaven,



Dr. John Linton

with all that His coming will mean both for the church and the Lord Himself, has been looked on for centuries as the hope of the church. It is a blessed hope, a happy expectation. But if before that coming for the church you put a fearful tribulation, satanic wrath, bloody persecution, a reign of terror unexampled by all the horrors of the Spanish Inquisition, the fires of Smithfield, the carnage of the Roman arena, then by what process of reasoning can anyone call the coming of Christ a blessed hope for that generation of the church that is living on earth at the end time?

But, further, post-tribulation rapture means

We Would Cease Looking Up for the Son From Heaven and Begin Looking Around for the Son of Perdition

The Thessalonians were waiting for the Son from Heaven. Their thoughts were on Christ who might come in their day (I Thess. 1:10).

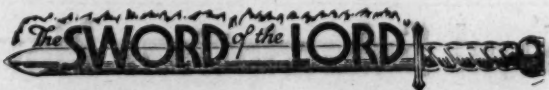
Paul said of himself and the Philippians, "We look for the Saviour." With them he looked for the Saviour who might come in their lifetime.

But if Antichrist must first rise and reign, then the thing for the church to do is to look for Antichrist who must precede the true Christ. No need to watch for Christ. Watch for Antichrist—he comes first! Stop looking up for the Lamb of God, and start looking around for the beast of Satan. Not so the early Christians. They put nothing between them and the coming of the Lord for His people. They waited for the Son from Heaven. They looked for the Saviour.

This is post-tribulationism, and I will ask my readers if they can find any correspondence between the somber shadow it casts over Christ's coming, and the beautiful promise Jesus gave to troubled hearts in John 14:3? Is it not there given as a comforting truth that He would return for them? Is this coming not called a blessed hope? Does not Paul twice tell the suffering saints at Thessalonica to comfort one another with the prospect of His coming to receive them to Himself? What solace to tell them there was far worse in store for them if Christ should come in their day?

As Stanton aptly puts it, "It is not amiss to ask those who mistakenly would take the church, Christ's bride, into the time of 'Jacob's Trouble,' if for them these sorrows comprise the 'blessed hope?' Is it for death and Hell and wrath that one must watch? Does the prospect of grievous woes and hellish pestilence comprise the prelude to the comforting hope of the Church? Can the Christian fully rejoice in the knowledge of His soon coming,

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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INCIDENTS

Illustrations



By
Evangelist Robert L. Sumner,
Contributing Editor

Is the Pope Infallible?

For the next four years we will be reading glowing write-ups in our newspapers every Monday morning regarding the sermon which President and Mrs. Kennedy heard the day previously at church. A brief synopsis of the sermon will be included as Rome's propaganda machine steps into high gear in its plan of indoctrinating Protestant America.

For example, the first time Mrs. Kennedy attended Mass with her husband after becoming First Lady, the pastor of the Holy Trinity Roman Catholic Church in Georgetown, Reverend Martin J. Casey, dealt with the infallibility of the pope in his sermon.

Mr. Casey acknowledged that the pope could sin and make mistakes. He said, "It would be ridiculous to think a pope cannot make a mistake." To this, all intelligent people give hearty agreement.

However, he went on to say that the pope cannot make a mistake in regard to church doctrine and the teachings of Christ. He said: "The pope is infallible; he cannot make a mistake, when as head of the church, he defines doctrine of faith or morals." He insisted that all of the popes in history, "not one of them has ever lead us astray from the teachings of Christ."

But is this true?

What about Pope Honorius who was condemned as a heretic in 681 A. D. by the Sixth General Council? How would it be possible to have an infallible heretic? And what about Pope Formosus whose successor had his body dug up from the grave, then tried the "body" in a mock trial and found him guilty of violating the canons of the church, declaring his acts as pope null and void. Where is papal infallibility in that?

On occasion, Rome has had two and even three rival popes at one time, each claiming infallibility and each calling the other's views erroneous. The least that can be said is that one was fallible. On scores of occasions popes have made official pronouncements when "defining doctrine of faith or morals" which were in flat contradiction to the definition of other popes. Is it possible to have "infallible contradictions"?

One "infallible" pope, Eugenius IV, condemned Joan of Arc to be burned at the stake as a witch, while another "infallible" pope, Benedict XV, about 500 years later, proclaimed her a saint. What kind of infallibility is that?

The truth of the matter is that the pope is not infallible in his personal life (and some of the evidence which could be given is not printable) nor is he infallible "defining doctrine of faith or morals." The only infallible authority that we have today is the Word of God!

There is one test that should be made regarding every and any pronouncement, no matter whether that pronouncement is made by preacher, priest, council or pope. In the language of Isaiah 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Every Christian should take every pronouncement that is according to the Word of God. He should accept nothing that is not in accordance with the Word of God. We are not to trust in so-called "infallible" men, but rather in a genuinely proven Infallible Book.

"A good pastor is one who stays by the church in troubles they would not have had if they had not called him."

Was Jesus Christ
"Presumptuous"?

There is a fellow out in San Francisco who is called the Right Rev. James A. Pike. His big mouth and infidel heart have gotten him into a little trouble with some of

his brethren in the Episcopal denomination of which he is a bishop. Some weeks ago he called the virgin birth and the story of the Garden of Eden myths. Immediately a group of his fellow ministers down in the Bible-belt state of Georgia hollered a protest so vociferously that it was heard in all fifty states of the Union.

To defend himself, the poor bishop had to send out a pastoral letter to his "dear people" which he ordered all rectors and vicars of his diocese to read publicly. He insisted that his theology was "within limits of doctrinal orthodoxy permitted in our communion" and that, anyway, he meant something different by the use of the word "myth" than what the dictionary says. Actually, it is a general practice with religious liberals (infidels) to cloak their unbelief by using common words, then associating different interpretations to the terms, thereby deceiving the public. They have yet to explain why they cannot use common terminology in its common usage when stating their beliefs (or disbeliefs)!

But to get back to the bishop—who has been a law professor, a Supreme Court attorney and a Roman Catholic during his 47 years of wandering—he explained what he meant by "myth" by saying: "A good myth is true. It is a useful way of communicating truth, especially truth which is complicated and which, when stated in straight prose, would sound contradictory."

However, he then said of the Garden of Eden story, "I do not know a single member of the Anglican communion—bishop, presbyter, deacon or layman—who really believes this story literally." But if the story is not literal, then it is at best only "a myth with a moral" in the common understanding and usage of the word myth! The same is true when he refers to the virgin birth as a myth which churchmen should be free to accept or reject. Pike also made the amazing statement, "Agnosticism is an important part of true religion."

It was then that the bishop, who had already sneered at the biblical thought of "a three-level universe with a flat earth, Hell below and Heaven above," made the statement which prompted the title of this item. Said he: "It would be presumptuous for us to assume that the millions upon millions of human beings who have not heard of Jesus Christ will be assigned to eternal perdition."

Yet that is exactly what Jesus said and what the Word of God teaches! Our Saviour cautioned His hearers in John 8:24, "If ye believe not that I am he, ye shall die in your sins." He had already warned that to die in their sins meant that "whither I go, ye cannot come" (vs. 21). And it was Jesus who described the fate of those dying in their sins with the words: "These shall go away into everlasting punishment" (Matt. 25:46).

With regard to "the millions upon millions of human beings who have not heard of Jesus Christ," the Word of God tells us that they are "without excuse" (Rom. 1:20) because of creation's witness. That is the theme of Romans 10:12-15 where Paul pleads the urgency of getting out the Gospel to "the millions upon millions of human beings who have not heard of Jesus Christ."

The truth of the matter is that the Rt. Rev. Pike is the presumptuous one, not the Lord Jesus Christ or the faithful followers of Him who firmly believe that the Saviour said what He meant and meant what He said!

Pray for Evangelist Sumner's meetings:

Thru April 2:
Grace Baptist Church
Mankato, Minnesota

April 4-16:
Grace Baptist Church
10th & Arbor Streets
Omaha, Nebraska

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts



A Column for Wives and Mothers

By Jessie Rice Sandberg

Green Roses

The next time I get to thinking I don't have to abide by some rule, I hope I have the good sense to remember my experience this week with the green roses.

It all started innocently enough with a shopping trip to nearby Oak Park. I was walking idly down the aisle of a department store when my eye caught sight of a demonstrator making big, gorgeous roses out of pink icing. I was fascinated. All my life I have had a secret ambition to be able to decorate cakes just like the professionals do—with roses so lifelike you can almost smell the perfume.

I watched wide-eyed and open-mouthed as the lady, with a mere flick of the wrist, turned out dozens of confectionary masterpieces. It looked so easy I was already picturing myself as the cake-decorating marvel of the neighborhood. When the saleslady announced that the entire professional-type kit could be had for a mere one dollar, I wasted no time reaching into my purse for the cash.

I could hardly wait to get home and try out my new toy. There were no birthdays coming up, but I decided I could just go ahead and



make my roses, put them in the freezer and wait for a chance to put them on a cake. The instructions were clear and simple . . . "one tablespoon of butter to one cup of confectioners sugar . . . add a few drops of milk if needed." I started out as the recipe said with one tablespoon of butter, but as I added the sugar the batter began to look very dry.

"That recipe just can't be right," I said to myself. "Why, I can't even get the butter and sugar to stick together. I'll just add a little more butter and milk." Which is exactly what I did. When the frosting looked the right consistency I added pink food coloring to part of it, and green coloring to the rest. But somehow, once the frosting was in the pastry tube it didn't seem half so thick. Instead of spinning out beautiful pink roses with realistic green leaves, the tube oozed out small blobs of pink and green goo which resembled nothing. Of course I had to scoop it out of the tube again and add more sugar . . . and more sugar . . . and more sugar still. By the time my frosting really was thick enough I had great piles of the pink stuff and three times that much of the green! I made

green leaves, green rosettes, green birds nests and green roses by the dozen, before I used up all that awful green frosting! By the time I was through I had the whole kitchen filled with sheets of waxed paper covered with all sorts of little green concoctions. Needless to say, I learned (I hope permanently) that recipes usually mean what they say!

You probably are thinking, "How foolish of you not to follow the recipe right from the start." Of course I was foolish, and without excuse, too, since I'm not exactly a bride anymore. By now I should know the perverse qualities of confectioners sugar. But the point is, I thought I knew better.

Yes, it is foolish not to follow a recipe in cooking, but how much more foolish to ignore God's tested and tried recipes for blessed, Spirit-filled Christian living. The Word of God is full of formulas to make our lives happy and successful, and generations of God-fearing men and women have proved that they work. But how often have you or I read some command or promise in the Bible and thought, "Well, that sounds fine, but I don't think it applies to me." About tithing, for instance . . . or prayer . . . or obeying our husbands . . . or spanking children. We excuse ourselves by saying, "But I think my case is a little different."

How silly to have a kitchenful of unneeded, unwanted green sugar roses. But how much sadder to have a life full of frustrated plans, unanswered prayers and powerlessness with family and friends—all because we refuse to follow the recipe.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." —Galatians 6:7.

Bible
Facts
About
Heaven

Here is the loveliest book we have ever had printed. The book is printed in dark blue ink on fine egg-shell paper and with a pale blue Crystallon cover, the title in dark blue. There is a presentation page.

The pages are regular book size. The type is a nice, readable 12 point type, easy to read. A book about Heaven ought to be beautiful and this one is truly beautiful. There are 64 large pages, 8 full chapters.

Dr. Rice said, "For many years I wished for a book on Heaven to give to those who lost their loved ones, to old people, and the sick and troubled, as well as a boon of real Bible teaching for everybody. So, unable to find what I wanted elsewhere, and after much prayer, I wrote this book."

There are some sermons on Heaven, but most of them are mere sentiment without Bible teaching. Here are really Bible Facts About Heaven, written so tenderly, with many illustrations, that we believe it will change the outlook of every reader and bring untold blessing.

There are eight chapters with the following titles:

1. The Comfort of Heaven
2. Heaven a Real, Literal Place
3. Heaven Immediately Follows Death for Christians
4. Christians Know Each Other in Heaven
5. Saints in Heaven Observe Us on Earth With Complete Knowledge and Eager Interest
6. For the Christian "To Die Is Gain;" We Should Long for Heaven
7. Christ Is Coming—May Come Today—To Take His Own to Heaven Without Dying
8. Christ the Way to Heaven; How to Make Sure You Are Going There

How glad people are to have

Today

"Even as the Holy Spirit saith, Today if ye shall hear his voice, harden not your hearts."—Hebrews 3:7, 8.

Today!—it is a word of wonderful promise. It tells that Today, this very moment, the wondrous love of God is for thee—is even now waiting to be poured out into thy heart; that Today all that Christ has done, and is even now doing in Heaven, and is able to do

it proven from the Bible that we will know each other in Heaven. And what a thrill it is to have real Bible-proof that in Heaven the saints watch over us tenderly, know all we do. And the way to Heaven is made so clear that we pray and believe God will save many souls through this message.

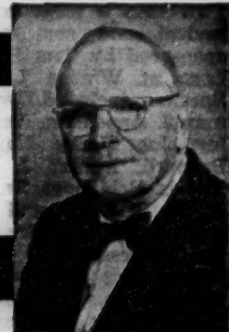
Has been wonderfully blessed of God and approximately a quarter of a million have been distributed. Make Heaven very real and desirable. Over 200 people have been saved after reading it. Beautiful gift volume. 60c each, or 10 for \$5.00. (Add 5 per cent for postage and handling.)

Order from Sword of the Lord, Box 420, Wheaton, Illinois.
(See Coupon page 7)

within thee, is within thy reach. Today the Holy Ghost, in whom there is the power to know and claim and enjoy all that the Father and the Son are waiting to bestow, is within thee sufficient for every need, equal to every emergency. With every call we find in our Bible to full and entire surrender; with every promise we read of grace of the supply of temporal and spiritual need; with every prayer we breathe, and every longing that rules in our heart, there is the spirit of promise whispering, Today. Even as the Holy Ghost saith, Today . . .

Today!—a word too, of earnest warning. There is nothing so hardening as delay. When God speaks to us He asks for a tender heart, open to the whispers of His voice of love. The believer who answers the Today of the Holy Ghost with the Tomorrow of some convenient season, knows not how he is hardening his heart. The delay, instead of making the surrender in obedience and faith easy, makes it more difficult. It closes the heart for today against the Comforter, and cuts off all hope and power of growth. O believer, even as the Holy Ghost saith, Today, so when you hear His voice, open the heart in great tenderness to listen and obey. Obedience to the Spirit's Today is your only certainty of power and blessing.

—Andrew Murray

Dr. Bob Jones
SAYS:

This is being dictated just after my return from a tour covering a good deal of territory in the western part of the United States and some territory in Canada.

If Bob Jones University had never done anything in the world except train the ministerial students and other former students that we spoke to on this tour, it would have sent influences into operation that will go on forever. I never returned to the University campus with more assurance in my heart that God called this

school into existence than I did this time; and He called it into existence for this day. We need your co-operation. We need your prayers; and we need your help in lining up the right kind of young people as students. We also need your financial help; so please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

Man Sent from God

A Biography of Dr. John R. Rice

By Evangelist Robert L. Sumner

Chapter 14

Sword Conferences on Evangelism

"And he gave some . . . evangelists. . ."—Ephesians 4:11

"And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"—Numbers 11:29.

John R. Rice is not only an evangelist himself, but in the spirit of a Moses he would be willing to make all of the Lord's people evangelists, if possible, to bring about real revival in our day. The greater portion of his life has been dedicated to raising up evangelists and bringing back revival.

As previously related, he remained as pastor of the Fundamental Baptist Church, later the Galilean Baptist Church, until early 1940 when he entered again into full-time revival work. In April of that year he moved to Wheaton, Illinois, in order to be near Chicago, the train and plane center for nation-wide travel. Wheaton was selected principally because it had a good Christian academy and college which would help in his daughter's education. Then, too, downtown Chicago was only 25 miles away and readily accessible from Wheaton.

More and more his heart became burdened about the lack of evangelism, the coldness and deadness of the churches, the indifference of both pastors and people, and the trend toward modernism in schools and denominations. One night in a Y. M. C. A. on the south side of Chicago, the burden became so heavy he stayed on his face before the Lord until two o'clock in the morning, definitely committing himself to God to bring back mass evangelism and city-wide campaigns to America. To help in that matter, he set up special Sword Conferences on Evangelism in various strategic centers.

As far as I can tell, the first of these conferences was held at the Bethany Reformed Church in Chicago where Dr. Harry J. Hager was pastor. The conference was sponsored by THE SWORD OF THE LORD and speakers included Dr. Oswald J. Smith, Dr. Joe Henry Hankins, Dr. H. A. Ironside, Dr. P. W. Philpott, Dr. Robert J. Wells, Professor Talmage Bittkofer, Evangelist George Stephens, Dr. John R. Rice, and the host pastor, Dr. Hager.

Professor Elbert Thurwalden Tindley, the famous Negro singer, and his wife, helped in the music. People came from Illinois, Indiana, Wisconsin, Michigan, Iowa, Missouri, Kansas, Texas, and other places to the conference and much good was done. A vision of what could result from conferences such as these was seen by Dr. Rice and plans were made for others.

In 1945 a large conference on revival and soul winning was sponsored by THE SWORD OF THE LORD at Winona Lake, Indiana. Speakers included Evangelists Hyman J. Appelman, Jesse M. Hendley, Joe Henry Hankins, Rolfe Barnard, Robert J. Wells, Sam Morris, Bob Jones, Sr., G. P. Comer, B. R. Lakin and others. Music was led by J. Stratton Shufelt and Professor and Mrs. Tindley. Tremendous good was done and much enthusiasm kindled. I remember how challenged I was at this conference—a young evangelist just two years out of seminary—when my wife and I attended. Six of the evangelists, Drs. Rice, Jones, Appelman, Hendley, Wells and Hankins, pledged themselves to work together to bring back nation-wide revival campaigns. They settled on a code of ethics. They agreed to try to unite Bible-believing churches in such campaigns.

Other conferences were held at Winona Lake in 1946 and 1947. The attendance at these conferences was the largest of any meetings at Winona Lake, with the possible exception of the Bible

conference itself. Yet, after 1947, they were notified they were not welcome back for another conference on these grounds, established and made famous by the same Billy Sunday type evangelism they were seeking to bring back to America.

By this time Youth for Christ was beginning to make its impact upon the nation. Since the work of this organization was interdenominational and evangelistic, there was quite naturally a real connection between them and the interdenominational work of mass evangelism and city-wide campaigns. Sometimes they worked together and sometimes separately, but each made its own impact on evangelism.

From two principal sources, first, from Bob Jones University where there was great emphasis on soul winning and revival and, second, from among Youth for Christ workers, God began to raise up many evangelists. Among these were Jack Shuler, Merv Rosell, Billy Graham, T. W. Wilson, Bill and Elmer Piper, Torrey Johnson, Eddie Martin, and many, many more. The Southern Baptist Convention, too, while the leadership does not encourage full-time evangelists, because of their emphasis on revival and soul winning, turned out many remarkable evangelists such as Hyman Appelman, Joe Henry Hankins and Jesse Hendley.

At the present time Dr. Rice's main ministry, apart from the editorship of THE SWORD OF THE LORD, is dedicated to these conferences on evangelism. Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. Beauchamp Vick, Evangelist Walt Handford, Dr. Tom Malone, Dr. Bill Rice and Rev. Jack Hyles are especially active with him in these conferences which are reaching hundreds of preachers and doing much good in stirring revival fires. If you can visualize one hundred preachers coming from one hundred scattered areas to a Sword Conference on Evangelism, hearing the Word preached with power and anointing, getting their own hearts ablaze, then returning to those one hundred scattered areas and starting revivals in each of them, perhaps you will see why Dr. Rice considers this type of ministry so important and worthy.

Oh, that the breath of Heaven might be upon him in this endeavor to bring back real revival to America once again!

TWO ENDS OF THE FUNNEL

Editorial in the Chicago Tribune, February 23, 1961.

America's future under the Kennedy New Frontier seems to be a retreat into the past. The 16-point program Mr. Kennedy has sent to Congress with a "priority" label for action rehearses most of the dreary nostrums of the Roosevelt New Deal and the Truman "welfare state." In total effect, the country would be given another push toward debt, inflation, and socialism.

The most modest estimate of the starting cost is around 5 billion dollars. Tacked onto a budget of almost 81 billion dollars bequeathed by Mr. Eisenhower, this would indicate a budget headed toward 90 billion in the immediate future.

There are two ways to socialism. The first is to socialize the means of production—the plant and machinery which produce wealth—and appropriate them to the state's purposes. That is Khrushchev's way. It is the communist way.

From the desk of
Viola Walden

Your Prayer - Problems Answered

Dr. John R. Rice has done a real service in answering problems about the prayer life from the Word of God in his remarkably great book of 328 pages, *Prayer—Asking and Receiving*.

Prayer for healing—is healing in the atonement? Is the command of James 5:14, 15, to be taken literally? Is it always God's will to heal? Is it lack of faith to use doctors and medicine? What do men like Dr. R. A. Torrey, Dr. H. A. Ironside, Dr. Henry W. Frost say on these matters?

If you are interested in this question, read the two great chapters on prayer for healing, a total of thirty-one pages in Dr. Rice's book. This is only a sample of the material covered in the twenty-one chapters.

Here are other questions discussed in the light of many Scriptures reverently studied, illustrated with remarkable personal experiences and abundant proof.

1. How to Pray in the Will of God
2. How to Have Faith
3. Does God Work Miracles Today?
4. How to Ask for and Get Soul-Winning Power
5. Praying for Anything and Everything You Want
6. How to Get Money and Material Supplies, All You Need, All the Time
7. What Hindrances Definitely Block Answers to Prayer According to the Scripture?

Many, many such problems are dealt with reverently, scripturally, yet scholarly, and with the most sympathetic, practical application.

The work has two strong points which make it the most rapidly selling book on prayer now published. They are—

1. Its tremendous use of Scripture to foundation every teaching and prove every argument. This

is why Dr. Oswald J. Smith said it ought to be used as a textbook in Bible institutes and seminaries. This is why Dr. Ironside said, "The book, on the whole, is one of the most interesting, refreshing, and conclusive works on prayer we have ever consulted. The many personal testimonies of answered prayer add greatly to its value."

2. The other great characteristic is the personal witness to answered prayer, the accounts, fervently written, of many remarkable experiences when the author actually got what he needed from God. This is why Dr. William R. Newell wrote to the author: "I may say that I praise God for it; for it is a testimony to answered prayer, and 'out of the mouth of witnesses every word is established.' May God abundantly extend the circulation of this book on prayer . . . Your story about Mrs. W. and the \$30, on pages 73 and 74, is worth more than money!" This large book of 328 pages is priced at only \$3.00, or 5 copies for \$12.00, plus 5 per cent for postage and handling.

Order from SWORD OF THE LORD, Box 420, Wheaton, Illinois.

(See Coupon page 7)



By Aunt Mary

Dear Nieces and Nephews:

Easter! What wonderful memories the word brings up. "In the end of the sabbath, as it began to dawn toward the first day of the week . . ." These words begin the twenty-eighth chapter of Matthew, and the story of Jesus' resurrection, His being alive again. I don't think of fancy Easter baskets—I never had them, though we usually dyed some hard-boiled eggs and bought some candy ones to hide in the grass about the yard. We never talked about a big Easter bunny who laid colored eggs and hid them for boys and girls.

Even tiny little ones should know that the first Easter was the day that Jesus rose from the grave. And even when we were small we spent some of the Easter vacation learning "by heart" Matthew 28. Even now I thrill with excitement as I read how those poor, disappointed women who loved Jesus so much, went early in the morning to see again Jesus' dead body.

You remember how they were first scared by an earthquake (when the angel came down from Heaven, and rolled the big stone from the mouth of the cave). Then they saw the angel in dazzling white. Angels always have to say to people, "Don't be afraid." Then he added, "Jesus is alive again as He said He would be."

I think those good women ran faster than they ever had! They had good news to tell. The angel

had told them to tell the disciples that Jesus would meet them in Galilee, and they were anxious to do what they were told. But an even more wonderful thing happened. They met Jesus Himself! When He spoke to them, these two Marys threw themselves at His feet and worshiped Him.

They had been near Jesus only three days before. They had seen Him hit, and spit upon, and mistreated. They had seen Jesus die. (There had been an earthquake then, too.) They had no doubt at all that Jesus was dead, and now He was alive again.

He called them by name, and then asked them to do an errand for Him. He gently told them, as the angel had, to go tell the disciples, the men He loved, that He was going to meet them in Galilee. He wanted to teach them. This time they would understand things they couldn't understand before. How glad were Mary and Mary Magdalene to carry Jesus' message! They wanted to serve Him.

Now I can imagine the reaction of these men as the women rushed to bring them good news. Some surely said, "Poor things! They loved Jesus so much; now they are a little crazy. They think they saw Him."

But before long Jesus had shown Himself to Peter and John and others. So most began to believe that He was alive again. But one day when they were all

together, Thomas, who had not seen the Lord, said, "Why, I wouldn't believe Jesus is alive again if I saw Him myself, unless I could feel the prints of the nails in His hands and feel where the spear went into His side."

And just then, although the doors were shut, Jesus Himself appeared to them. Gently, lovingly, He said, "Thomas, here I am. Come and feel the nail prints in my hands. Come put your hand in my side where the spear was. Do you feel the place?" And Thomas, falling to his knees, said, "My Lord and my God!"

Then for days in Galilee Jesus taught the disciples more. What fellowship they had together! Now they could understand things that before just hadn't made sense to them. But eventually, after forty days, Jesus needed to go back to Heaven again. As some of them saw Him go to Heaven, two angels stood by them and said, "Why are you still looking toward Heaven? This Jesus is coming back just as you have seen Him go."

Jesus, who rose from that grave, that cave in the side of a hill, with a new body, is coming again for all who have trusted Him. Let that be your special joy this Easter. Perhaps you will have new clothes; perhaps you will hunt eggs with the little ones. But let your greatest happiness be in the promise that Jesus will come again to take us all to Heaven to be with Him.

"And be ye also ready."

Lovingly,
Aunt Mary

may expect to be the beneficiaries. And the process into socialism will achieve another advance.

Here, we think, is where the Republicans have been given their opportunity. Every member of Congress who believes in restricted and prudent government should address himself to these proposals and their implications. If they see clearly, they will start plugging up both ends of the federal funnel.

Lord Jesus, King of Pain,

Thy subject I;

Thy right it is to reign;

Oh, hear my cry,

And bid in me all longings cease

Save for Thy holy will's increase.

Thy right it is to reign

O'er all Thine own;

Then, if Thy love send pain,

Find there Thy throne,

And help me bear it unto Thee,

Who didst bear death and Hell for me.

Lord Jesus, King of Pain,

My heart's Adored,

Teach me eternal gain

Is Love's reward:

In Thee I hide me: hold me still

Till pain work all Thy perfect will.

—E. Margaret Clarkson

that all this may be so, but this redistribution of the wealth is justified on grounds of need and humanitarianism. But the reverse of that is that the productive talents of the people are progressively being pre-empted. And, in addition to this, there is the consideration of what is accomplished.

For there are two ends to the federal funnel. The wide end is where the revenue pours in. The narrow end is where the "aid" trickles out. Before any of this cash can be translated into food, or clothing, or shelter, or school buildings, or medical research, or any of the other things listed in Mr. Kennedy's sales brochure, it must first support a bureaucracy of 2½ million, with all its salaries, its perquisites, its edifices, trappings, and appointments. The brokerage comes high.

So we do not think that the billions Mr. Kennedy would throw about will do much to alleviate hardship, promote progress, abate recession, or anything else. But they will serve to confirm the government's whip hand over everyone—over those from whom the money is extracted, over those who

Is Petting the Same Sin as Dancing?

A Christian high school girl, who does not dance, deeply troubled in conscience about petting, wrote the editor:

"Dear Brother Rice:

"I have just finished reading your booklet entitled *What's Wrong With the Dance?* and am troubled, and have been for some time, on something very similar.

"Several of us ----- High students have attended the ----- Bible Camp near -----, and have come back to do our best to help others meet their Saviour. A young people's prayer meeting was organized and weekly we come in Christian fellowship for perhaps an hour or so. We have had one school night set aside as 'church night' and no school activity is to take place on that night. We have acquired the name of 'Church Gang' among the other boys and girls.

"Most of us girls room in town and have no place to entertain guests. A few of us go with boys from a nearby town who are also Christians and as we would like to talk awhile, we are forced to sit in the cars or go home without discussing the happenings of the week. We have chosen to sit out in the cars. Naturally the boys put their arms around us. I have a feeling that this is wrong. A feeling comes over me that I don't think I should have. All of the girls allow this and seem to think nothing of it. When I say anything to them about it, they look at me as though they thought I was getting rather stiff, although a few agree with me but, like myself, can't seem to break away from it. Do you think that I'm being just a prude or have I honestly interpreted what is right, but for fear of losing friends, cling to what is really wrong?

"Recently an argument arose between us and those who go to dances, etc. During the course of conversation they said that they'd rather dance than sit out in cars necking. There wasn't much we could say—I believe we were guilty.

"In your article you said that the dance was the mother of lusts. Are not our 'conversations' just as bad? Isn't necking as bad as the dance or have I misunderstood the meaning of the word? When I was in the seventh and eighth grade I attended a few dances at which I never experienced any excitement, but perhaps that was because I was too young.

"I don't regret giving up the dance. I have no desire to go to any now, but at times our points against it are lost when we do practically the same thing with a different background. We want to do what is right and it seems we are practically losing souls for Christ instead of gaining them.

"Should we refuse to do these things even if it means we will have only girl companions, or shall we go ahead, disregarding the fu-

ture? Most likely within a year we will go with different boys. Will others respect us less because we allow such things, or will they have the same record, even Christians? When in years to come we meet someone we really care for, will the fact that we have let other boys put their arms around us make any difference in his care for us? It seems to me it would; am I too stiff? Does a boy respect and care for a girl more when she won't do these things?

"Please write if you have time, giving your opinion of the matter and send the names of any helpful articles that I could get.

"Yours in Christ,

"Miss -----

"P.S. Upon finishing this letter, I believe I know what I should do, but won't you please send your opinion anyway. And Brother Rice, we would appreciate your prayers for us that we may have strength, courage, and will power to do His will."

Twenty-Four Page Booklet "Courtship and the Dangers of Petting," to Answer Just Such Questions

Dr. Rice wrote our young Christian friend that the voice of conscience has warned her aright—that petting is really the same sin as the dance, only more dangerous because it is in secret usually, and not in public and so often goes further. And we sent her a half-dozen copies of the little 24-page pamphlet, *Courtship and the Dangers of Petting*, because it shows just exactly what is wrong with petting, what is legitimate and right in caresses. It answers young people's questions on the matter, gives many Scriptures and sane counsel on the matter of love, the behaviour of engaged people, etc. This booklet is printed in red ink on white paper with an attractive picture cover. The 24 pages include cover. This pamphlet is answering the need of thousands of young people who want to know what is right, from the Christian viewpoint, about petting and what are the dangers to which it leads. Order copies for your young people. Price 25c, 5 for \$1, or 30 for \$5.00. (Add 5 per cent for postage and handling.)

Sword of the Lord, Box, 420, Wheaton, Illinois

(See Coupon page 7)

Editor's Notes

(Continued from page 2)

have helped to carry on this work in this way.

Could Your Church Regularly Support our World-Wide, Soul-Winning, Revival Work?

It is a matter of great comfort and joy to us that a number of sound, fundamental churches now put the Sword of the Lord Foundation in their budget, and each month send a check to help carry on this missionary cause.

Our Free Literature Fund reaches around the world, and God has used it to win thousands of souls. Through our Ministers and Missionary Subscription Gift Fund, missionaries, national pastors in foreign countries (pastors who read English), ministerial students, retired ministers with very little income, and shut-ins who cannot pay, are sent *THE SWORD OF THE LORD*.

Through our radio broadcast of many stations covering a population of millions of people, the Gospel is sent out week by week in the United States and Canada and Puerto Rico.

We live sacrificially and modestly. This editor takes no income from the Sword of the Lord, no salary, no payment for sermons and articles. Even the royalty from my books from Zondervan Brothers is regularly paid to the Sword of the Lord itself and not to me, and is used for this far-flung missionary work.

We have the command to "go ye into all the world, and preach the gospel to every creature." We

are trying to do that. Churches who wish to have a regular part in this world-wide missionary program, winning souls and stirring revival fires and defending the faith, should put *Sword of the Lord* Foundation in their budget either for some regular amount per month, or should take an offering once a year for the Foundation, or, as one church does, give a regular percentage of the weekly offerings to the *Sword of the Lord* Foundation.

We believe this work is worthy. We believe that dollar for dollar, gifts to this work will reach more people, win more souls, and better promote the work of God than almost anywhere else the money could be sent. We suggest that pastors, finance committees, and other Christians take this matter up and prayerfully consider whether you can get the *Sword of the Lord* Foundation in your budget.

And individuals will remember, of course, that the *Sword of the Lord* Foundation is a nonprofit corporation chartered under the laws of the state of Illinois and that gifts to this work are tax free.

Pastor Commends Evangelist Charles Himes

Recently Evangelist Charles Himes, of Wheaton, the editor's son-in-law, held revival services with the Bible Baptist Church, Reedsburg, Wisconsin. Wayne H. Smith is the interim pastor of this small church.

Brother Smith writes of the souls saved, the uniting of the people under Brother Himes' preaching, and then says:

"It was good to spend a few days with Brother Charles Himes, another member of the Rice family, and to learn more of the family that God is still using in the soul-winning ministry. We loved Brother Joe very much and count him as one of my best beloved friends and rejoice in the fact that he is gone on to be with his Lord; likewise, we learned to love and appreciate Brother Charles Himes. I highly recommend him to any church which is truly interested in winning souls and increasing both the attendance and unity in their church.

"May God continue to use you, *THE SWORD*, and the *Sword* evangelists in the winning of souls and spreading of the Word in the world where we now abide."

We are glad to have continually favorable reports from pastors with whom Brother Charles Himes works. He is a graduate of Wheaton College, has had pastoral experience, two years as an evangelist. He is a mature man, well-established in the faith, fundamental, premillennial. He believes in hard work visiting from house to house. He is also a good singer and goes by faith with no requirements but his expenses and love offering. Address: Rev. Charles A. Himes, 801 College Avenue, Wheaton, Illinois.

Those Wonderful Truett Sermons, "A Quest for Souls," Free

What a privilege we have had in having a new edition printed of the famous book, *A Quest for Souls*, by the late Dr. George W. Truett, so that we could give free copies with subscriptions! I have all of Dr. Truett's books of sermons, I believe, and his book of Christmas messages. The books of sermons published after his death do not compare with the two books from his earliest ministry. And the greatest of these is *A Quest for Souls*. It contains twenty-four sermons preached in a revival sponsored by two large Baptist churches in Fort Worth, Texas, in June, 1917. There are 379 pages, with twenty-four sermons and twenty-four prayers. Here is Dr. Truett preaching to Christians about soul winning and prayer. Here is Dr. Truett pleading with lost people to turn to Christ, with solemn warning and tender appeal.

At the expense of thousands of dollars we have had a new edition of this book printed with paper-bound cover so we can give a copy free with a one-year subscription for \$3.00, or with two yearly subscriptions for \$5.00, or with three yearly subscriptions for \$7.00, or with ten yearly subscriptions for \$20.

This famous book is published by the Broadman Press of the Southern Baptist Sunday School Board, but is now out of print. We are glad to make it available.

Or you may have the new book, *Compel Them to Come In*, nine sermons by this editor in hard binding, library edition, 159 pages, at the same rate. This contains messages greatly used of God in revivals over America, including "Compel Them to Come In," "Father, Mother, Home, and Heaven," "The Double Curse of Booze," "The Fatherhood of God and the Brotherhood of Man," "The Dangerous Triplets: Communism, Socialism, Modernism," "The Blessing of Trouble," etc.

Or you may have the famous book, *Billy Sunday the Man and His Message*, by William T. Ellis, paper binding, colorful cover, the life story of Billy Sunday, condensed to 189 pages. This is a wonderful book and will be an inspiration to preachers, ministerial students, and a joy to Christians everywhere.

We suggest that you renew your own subscription now for two or three years while you can get your choice of these three books free. Or send *THE SWORD OF THE LORD* to loved ones or neighbors.

Better yet, why not get ten subscriptions for \$20 from your adult class or young people's group or from the church, and then get your choice of one of these books free? You see, you could get subscriptions at the rock-bottom price of \$2.00 each and still, if you turn in ten subscriptions now in the United States, you could get the premium.

These special subscription rates good only for United States and Canada and men in the American armed services.

Will You Help Us Get Someone Saved This Week?

We begin this week the great sermons which won awards of \$1,600 in *THE SWORD* Evangelistic Sermon Contest. This week we publish Dr. Tom Malone's great message, "Dying in Sin—Lost Forever." We believe that this sermon, if we can get lost people to read it, will result in many, many souls saved. Will you see that at least one or two lost people read your copy of *THE SWORD OF THE LORD* this week? Call attention to this sermon. Point out that it is by one of America's greatest preachers, and that it won first award out of sermons from all over America and from several foreign countries. And it will be proper and right to say that you are praying that your friend will be saved as he or she reads this great message. If you will help us, we will see many people saved this week through *THE SWORD OF THE LORD*. Please, in Jesus' name, get lost people to read this sermon.

And let me remind you that *THE SWORD OF THE LORD* gets more people saved, as proven by actual letters from those who write to tell us they found Christ, than any other Christian magazine in America. Let us see that many more lost people get *THE SWORD OF THE LORD* by gift subscriptions. How many have been saved because someone loved them and sent them *THE SWORD OF THE LORD*? What an inexpensive way to get out the Gospel every week, delivered by Uncle Sam right to your home and under the most favorable circumstances! Subscribe for unsaved friends.

And let us remind you again that you should have on hand a supply of the booklet, "What Must I Do to Be Saved?" twenty-four pages. This Bible message by the editor has been used to save more souls, we suspect, than any single message written in modern times. As far as we know, no sermon since the days of Moody and Spurgeon has won so many souls to Christ. You may have three copies for 10c postpaid, or you may buy one hundred for \$2.00 (enclose 15c for postage). Have a supply on hand. Address *THE SWORD OF THE LORD*, Box 420, Wheaton, Illinois.

If Christian people who take *THE SWORD* will help us, we will win many hundreds of souls this year as we have in the years past. But let everybody help by getting the Gospel in print into the hands of sinners, through proven methods that we know will bring results if followed with prayer.

Hear Hyles, Malone, Rice, Lyles at Norfolk, Va., May 8-12 in Big Sword Conference

The Evangelical Ministers Association of Norfolk has invited us to have a large Sword Conference on Revival and Soul Winning in Norfolk, Virginia, Monday through Friday, May 8-12. Speakers are to be Dr. Tom Malone of Pontiac, Michigan; Rev. Jack Hyles, pastor of First Baptist Church, Hammond, Indiana, and Evangelist John R. Rice. Evangelist Bud Lyles, radio assistant and announcer on "Voice of Revival," will be in charge of the music. Evening services will be held in the Grace Baptist Church, 3423 Sewells Point Road, Norfolk, beginning at 6:45 p. m. Morning services beginning at 9:30 will be held at Good News Baptist Church, 301 West 32nd Street. There will be two speakers each morning, two speakers each evening, a special soul-winning demonstration one afternoon, supervised house-to-house visitation another afternoon or two.

The conference will be sponsored by the *Sword of the Lord* and by about a dozen fundamental churches of the area.

Pastor Fred A. Rivenbark of the Fairmount Park Free Will Baptist Church is the moderator of the Evangelical Ministers Association; Brethren Swartz and Hardison are pastors of the two host churches. The churches will provide free rooms for ministers and their wives, and we hope to have attendance from a number of states. Ministers who wish free rooms for those dates please write Rev. Fred A. Rivenbark, 3241 Argonne Avenue, Norfolk 9, Virginia.

We believe that these five days, Monday through Friday, will be a life-transforming experience for many a pastor and many a Christian. Plan now to attend for all the time or as much as possible.

In Fourth Day of Revival

This is on Wednesday, March 15. The editor is in the fourth day of an eight-day revival at Miller Road Baptist Church, Garland, Texas. There have been about twenty professions of faith, much moving of the Spirit among Christians. We hope for blessed results the rest of the week.

CLASSIFIED ADS

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WORKERS NEEDED
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AGENTS WANTED
Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our wonderful new 1961 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 78, Ferndale, Michigan.

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Pump lamp and planter. Perfect gift. Exact replica, hand-crafted Arkansas cedar. Beautiful natural finish. \$5.00 (minus shade). Harry Schaefer, 402 Wesley Ave., Pitman, N. J.

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SURPRISE CLIMAX VISUAL AIDS, 10 complete lessons. Everything included. \$2.00. Free sample. Arnold Westphal, Valparaiso, Indiana.

Why Dread the Clouds?

"... He had commanded the clouds from above, and opened the doors of heaven."—Psalms 78:23

Why, then, do we dread the clouds which now darken our sky? True, for a while they hide the sun, but the sun is not quenched; it will be out again before long. Meanwhile those black clouds are filled with rain; and the blacker they are, the most likely they will yield plentiful showers.

How can we have rain without clouds? Our troubles have always brought us blessings, and they always will. They are the dark chariots of bright grace. These clouds will empty themselves before long, and every tender herb will be gladder for the shower. Our God may drench us with grief, but He will refresh us with mercy. Our Lord's love letters often come to us in black-edged envelopes. His wagons rumble, but they are loaded with benefits. His rod blossoms with sweet flowers and nourishing fruits. Let us not worry about the clouds, but sing because May flowers are brought to us through the April clouds and showers.

—Charles H. Spurgeon

Send Subscriptions Now

(Continued from page 1)

his ministry, it became the largest Baptist church in the world. He was a prince among preachers and our generation needs to become acquainted with his messages. This sermon book, *A Quest for Souls*, is offered free with subscriptions at the above rates.

Compel Them to Come In is the most recent book of Dr. John R. Rice's. This book contains nine of Dr. Rice's most popular and greatly blessed sermons. These sermons were taken down word for word and published in *THE SWORD OF THE LORD* in past years. Now for the first time they are assembled in book form. The sermon titles are: "Compel Them to Come In," "The Fatherhood of God" and "The Brotherhood of Man," "The Double Curse of Booze," "Dangerous Triplets," "The Lord Our Righteousness," "Father, Mother, Home, and Heaven," "Serve God Without Regard for Consequences," "The Blessings of Trouble," and "Will God Dwell With Men on the Earth?"

The book has 160 pages, sturdily bound with an attractive simulated cloth cover.

Or you may choose as your premium with subscriptions at the above rates, the book, *"Billy" Sunday the Man and His Message*. This is a reprint of the famous life of Billy Sunday written by William T. Ellis. Every Christian home needs this amazing story telling of Billy Sunday's ministry. You will thrill to read the stories of his tremendous revivals with thousands saved. Then there is many a laugh at the witticisms of Billy Sunday listed in one chapter. This book has 189 pages with twenty-two chapters. The attractive paper cover has a full-color picture of Billy Sunday in action.

You may have either one of the three books listed above free with subscriptions at the special offer during this campaign.

Your Help Needed Now

The Sword of the Lord Foundation is in an unusual way a work of faith. We do not have any strong group of businessmen to finance this work. There is no endowment or denominational group to call this work their own.

The only way that we can get *THE SWORD OF THE LORD* into as many hands as possible is for thousands of our friends to help

us from time to time in our subscription campaigns. In a day when many Christian leaders are watering down their testimony and trimming the corners, we believe God has called us to stand true and make our position known on compromise and worldliness. This does not make us popular, but we believe the Lord has called us to do it.

Now if God has blessed you through the ministry of *THE SWORD OF THE LORD*, we believe that you want to pass on this blessing to others. Perhaps you know of many Christians who need the vital message of *THE SWORD OF THE LORD*. There are tens of thousands of Christians who could be led to take a real stand for God in their communities and churches with the help and ministry of *THE SWORD*. You probably know many such Christians who need *THE SWORD* right there in your own community. Why not make a list now and send them the paper at these special rates?

Then there are many, many unsaved who could be won to Christ if *THE SWORD OF THE LORD* came to their home regularly. Every week's issue contains at least one message specifically addressed to the unsaved. This is an ideal time to send subscriptions to your unsaved friends at these special reduced prices and also get one of the premium books free.

Do It Now!

Now is the time to send those subscriptions. At the present time the powerful evangelistic sermons which were prize winners in *THE SWORD* sermon contest are running weekly in the paper. These sermons are undoubtedly some of the cream of evangelistic preaching being done today. While these messages are running is the time to get your unsaved friends on the subscription list. Then, too, many preacher boys and pastors could learn a great deal about evangelistic preaching by reading these messages.

This offer is for a limited time only. If you plan to send your subscriptions at these special rates and get the premium book free, send your subscriptions now. Please see the subscription coupon on this page. Send subscriptions to *THE SWORD OF THE LORD*, Box 420, Wheaton, Illinois.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, held a revival February 12-19 in the Parker Memorial Baptist Church in Lansing, Michigan. Rev. Don Green, pastor, writes to report 32 saved, 121 rededications, and 23 who came for church membership.

EVANGELIST TOM C. FAIR, 3431 Southeast 36th Avenue, Portland 2, Oregon, recently held a revival in the Brush Prairie Baptist Church near Vancouver, Washington. Rev. Harry Dunn, pastor, reports 34 first-time decisions for Christ and many decisions among Christians.

EVANGELIST GLEN SCHUNK, 10 Blythewood Drive, Greenville, South Carolina, held a revival early in March in the Haven Baptist Church of Haven, Kansas. Rev. James W. Lambert, pastor, reports 23 first-time conversions and over 90 rededication in the services. The attendance was unusually good for this small town. On Sunday School night there were one hundred per cent of the Sunday School enrollment present and approximately seventy-five visitors besides. Brother Schunk has been invited back for another meeting in 1964.

EVANGELIST DON WILSON, Route 3, Taylors, South Carolina, held a revival the first part of March in the Community Grove Baptist Church of Douglasville, Georgia. Rev. Roy Greenhill, pastor, reports 11 professions of faith, 2 rededications, and a number of other decisions among Christians. The pastor heartily recommends Brother Wilson as a hard-hitting preacher who takes a strong stand for separation, and old-time clean living. He has been invited back for another revival next year.

Truett Sermon Book Free With Subscriptions

A QUEST for SOULS

Sermons & Addresses by —

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DOUGLAS SOUTHALL FREEMAN

George W. Truett

379 pages, twenty-four sermons attractive binding. Read Dr. Truett at his best. See coupon below.

What's Wrong With the Movies?

Satan's School

Suppose that Satan should start a school system all over America. Suppose that in every city, town, and village he would erect buildings suited for his purpose and start out to encourage crime, endorse sin, and to teach lust. Suppose that he actually started out to show every boy how to be a criminal, how to crack safes, how to escape the police, how to steal money and get by.

Suppose that in the new schools, Satan would start in to break down the morals of girls and young women, teaching them to drink, smoke, luring them to night clubs, carousing and sex desire, breaking down their reserve of modesty, and leading thousands of our girls into lives of sin.

Suppose these schools of Satan would start out to mock the churches, to show the preachers all as a bunch of old-foggy fanatics, to encourage divorce, encourage liquor drinking, and to discourage work.

Suppose that Satan should start out through these schools to control the press with millions of dollars to be spent for advertising. Suppose that they would slyly obtain the endorsement of the best-known people. Suppose that the buildings would be beautifully equipped, that the most modern methods of entertaining and attracting and teaching young people would be secured, far in advance of the public school system, and methods, in its hold upon the youth of the land.

Suppose that the Devil should make use of the most glamorous women, the most attractive men, and pay them fabulous salaries, to lead in the deliberate destruction of morals, the breakdown of character in the promoting of crime and godlessness.

Suppose that literally by the thousands young people were turned to night clubs, to booze parlors, to infidelity.

Suppose that literally thousands of young men actually turned to crime from the explicit instructions taught them in these schools of Satan.

Suppose that literally thousands of girls became sexually delinquent, and showed it was because of the teaching they had received in Satan's schools.

Suppose that countless millions of American children became nervous, unstable, unadjusted to their surroundings, because of the strain of the frightful things confronting them in Satan's school.

Suppose that these schools of Satan attained such popularity and power that they had seventy-seven million in attendance every week to spend at least two hours under Satan's direction. Suppose that twenty-eight million are adolescent young people, and that eleven million of them are not over thirteen years old.

What would you think about such schools of Satan? Would America allow it?

AMERICA HAS ALREADY ALLOWED IT! These are actual facts, facts about the motion picture industry in America.

Startling facts are revealed and proven beyond any doubt in the book,

What Is Wrong With the Movies?

by John R. Rice.

A letter comes from Finland, in Europe, asking permission to quote from the book, *What Is Wrong With the Movies?* in religious magazines in that country. Christian educators in Moody Bible Institute at Chicago, in Columbia Bible College at Columbia,

S. C., and elsewhere have endorsed the book, and are helping to spread it. Leading Bible teachers and preachers in America, like the late Dr. H. A. Ironside of Chicago, Dr. Norman Harrison, and many others have written their gratitude for the book. *Moody Monthly*, *The Sunday School Times*, *The Defender*, and many other religious magazines have reviewed it in their columns.

The facts given in *What Is Wrong With the Movies?* are indisputable. Gathering material through long months, from many sources, the author quotes from the results of years of investigation by the Motion Picture Research Council, and gives the word from professors of the leading universities of America who have spent months of time checking literally thousands of cases of girls led into sex delinquency, boys who became criminals under the tutelage of the pictures, of children whose nerves were largely affected by attending the movies, etc. The spiritual results are dealt with, too. Every matter discussed is dealt with from the Christian viewpoint, and the book is so convincing that it is doing enormous good.

Every Christian should read this book. Every parent, every Sunday School teacher, every pastor needs the fund of information contained therein.

There are ten chapters, 117 pages. Money will be refunded to anybody who orders the book and finds it less than he expected, if he sends the copy back unharmed. We know the book will do great good, as it has in thousands of cases. Price, postpaid, large type, only 85c per copy, or 7 copies for \$5. (Add 5 per cent for postage and handling.)

Order from *Sword of the Lord*, Box 420, Wheaton, Illinois.

(See Coupon page 7)

WAPO (Chattanooga) with 5,000 watts of power sends the VOICE OF REVIVAL with Dr. John R. Rice over a great area surrounding that city. Hear the music and message each Sunday at 5:30 PM. Dial 1150 on your radio.

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SWORD OF THE LORD Wheaton, Ill.

Dying in Sin; Lost Forever

(Continued from page 1)

been preached. They were not of nations sitting in darkness to whom no light had ever come. They were not of remote lands into whose language the sweetest gospel story had never been translated! No, they were a favored people; God had spoken to them; the Living Word had walked in and out among them, yet they were lost! Jesus had said to them, "Ye shall know the truth, and the truth shall make you free" (John 8:32). They despised the truth and rejected the light and gambled with their souls.

Why did these people refuse the Son of God as a Saviour and Friend? Why is it that millions of our generation die in sin and are forever cut off from Christ and Heaven? "Ye shall die in your sins: whither I go, ye cannot come."

1. People Die in Sin Because of Unbelief

Jesus said to this audience, "And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do you not believe me?" (John 8:45, 46).

Unbelief is the most horrible and wicked and fatal of all sins. It locks Heaven's door and opens the wretched chasms of Hell! Unbelief has slain its millions and damned the souls of multitudes. Unbelief drove Adam and Eve from the Edenic Garden and plunged multitudes beneath the judgment waters of the flood. Unbelief kept Israel out of Canaan for forty long years and hindered the fulfillment of God's wondrous promises to His people.

God's Holy Book teaches us that we are saved by believing, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

It is impossible to be saved without faith in the glorious person of Christ. We are saved by believing; damned by not believing! God's Word says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

God is omnipotent but there is one thing God cannot do! He cannot save a lost man or woman who refuses to believe the divine record of His unspeakable Gift! We read in Matthew 13:58, "He did not many mighty works there because of their unbelief."

He cannot perform the mighty work of regeneration in the human heart until there is the willingness to believe. Oh, soul without Christ, believe today! Believe that He came from Heaven by way of a virgin; believe that He walked among men living a spotless life; believe that He died on the cross, the just for the unjust; believe that God laid on Him at Calvary all your sins; believe that He arose from death that you might have eternal life! Believe and live!

Satan has his many subtle maneuvers to keep lost men and women from believing. He has his gospel of "works." He leads multitudes to believe that church membership and baptism are efficacious. He causes many to seek "feeling" instead of exercising "faith."

It has been said that in one of Martin Luther's great conflicts with the Devil that Satan asked him if he felt his sins were forgiven. "No," said Martin Luther, "I do not feel that they are forgiven but I know they are, because God says so in His Word." The Book of God does not say, "Believe and feel saved," but, "Believe and be saved!"

You can believe that Jesus will receive you if you come to Him. One of the greatest of all promises in the Bible is found in John 6:37, "Him that cometh to me I will in no wise cast out." Lost soul, look to God today with hope and confidence. Jesus will save you, cleanse you, forgive you, make you His very own forever! He will save the young and old, rich and poor, learned and unlearned.

Thank God, He is no respecter of persons. Come to Him now. Why die in your sins? "Ye shall die in your sins: whither I go, ye cannot come."

2. People Die in Sin Because of Procrastination

So many times throughout the Bible God urges the lost to make great haste in coming to Him. In the twelfth chapter of the book of Exodus, that great chapter that deals with the Passover Lamb as typical of God's Lamb, He expresses the "urgency" of salvation, saying, "Ye shall eat it in haste: it is the Lord's passover" (Exod. 12:11). The people in the bondage and servitude of Egypt were not to delay. God's provision had been made for their escape and deliverance. "Make haste," God says, and be saved!

In Isaiah 1:18 God says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Yes, God says, "Come now"—not some time, not later, but "now."

Perhaps the most subtle trick the Devil has ever used is that of procrastination. While God says, "Today," Satan says, "Tomorrow." There are two soul-searching Scriptures which should be seriously considered: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). "Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts . . . (Heb. 3:7, 8).

Oh, the awful tragedies which have befallen those who have put off salvation! Recently another Christian man and myself went to a man's place of business and pleaded with him to be saved. We spent two or three hours praying and pleading and explaining the way of salvation. The man put it off and delayed because his business was more important to him. He had to make a living, he must work on Sunday to provide for his family, he thought. In less than a week following our visit, his place of business burned to the ground! God destroyed the thing he thought was more important than his soul.

As I stood and looked at the heap of ashes and rubbish, I said to myself, "Oh, the folly of putting off being saved."

Felix put it off saying, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). The convenient time never came and today poor Felix is in Hell.

Agrippa procrastinated saying, "Almost thou persuadest me to be a Christian" (Acts 26:28). He, too, lost his soul and died in his sins!

Pilate also fell for Satan's subtlety and cried out, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Without a doubt Pilate sealed his own doom; cut himself off from God forever and died in his sins.

Men have lost their lives because they waited too long to seek the help of doctors and medical science. Farmers have lost their crops because they delayed in the matter of sowing and reaping. Merchants have lost their business because they waited too long to take inventory and find out where they stood. Men have lost their homes and families while hesitating to live right; to show love and devotion to their wife and children.

Life's greatest blunder, however, is to put off accepting Jesus. This is a mistake beyond repair! This is a tragedy for which there is no remedy, no solution. This tragedy is fatal, final and irrevocable. May God's blessed Holy Spirit help you to see that salvation is urgent, is personal and demands your immediate attention. "You shall die in your sins: whither I go, ye cannot come."

3. People Die in Sin Because of Sudden Death

The Bible speaks plainly about the brevity and uncertainty of life. The ancient preacher Solomon said, "There is no man that hath power over the spirit to retain

the spirit; neither hath he power in the day of death . . ." (Eccles. 8:8). No power on earth, no amount of money or influence can prolong life one breath longer than the will of God dictates. Man has an appointment with death which he cannot escape. God says, "And as it is appointed unto men once to die, but after this the judgment." How dangerous it is for men to defy God, to gamble with eternity.

In twenty-five years of dealing with unsaved men and women and young people, I have seen many lose their souls. I have personally known many who died in sin and are forever lost. Many whom I have tried to win, have prayed for, wept over, dealt with, have died without Christ and without hope.

In a recent revival campaign where I preached for two weeks under a big tent, three men died suddenly, their deaths only a few hours apart. One night while preaching I made this statement, "I have never known a great revival, when scores of people are being saved as they are here, but what somebody went out to meet God unprepared." Little did I know of the sudden death and tragedy which was soon to strike.

The very next morning a fifty-four-year-old man died suddenly in the arms of one of the young men of the church. The man who died of a heart attack was a man with whom I had personally dealt with many times. He was a business man, well-to-do, self-sufficient, he thought. He had promised me more than once that he would be saved and attend the house of God with his family, but he died suddenly, unexpectedly, without warning and I preached his sad funeral.

"Ye shall die in your sins: whither I go, ye cannot come."

The day following the death of this man, which incidentally occurred within three blocks of the big revival tent, a twenty-nine-year-old man was suddenly killed. He, too, had often been preached to and prayed for. He had a Christian mother. His sisters and other members of the family were godly people, often speaking to him of his need. While at his work at one of the large automobile plants he took one step backwards and fell thirty feet from a scaffold to his death. With fear and trembling we preached his funeral and the revival continued and many were saved.

"Ye shall die in your sins: whither I go, ye cannot come."

The day following the sudden death of the twenty-nine-year-old man, a forty-year-old man died on the operating table in one of the city hospitals. He was strong and athletic. He was head football coach at a nearby high school. He had been to church and raised his hand for prayer but put off being saved. His godly brother, a member of the church, had often brought him to the meetings and prayed for his salvation, but during a routine operation, where no complications were expected, he suddenly died.

Yes, God says, "It is appointed unto men once to die." How unwise it is to take needless risk with your soul! I have seen at least one unsaved man die in the very service where I was preaching. I have known young teenagers and young adults and young married people to be taken suddenly. It has always happened thus and always will. Nothing is more delicate and uncertain than human life. No wonder that God so often pleads for sinners to come to Him with haste and without delay. May God help you to come and come now.

"Ye shall die in your sins: whither I go, ye cannot come."

4. Men Die in Their Sins Because They Grieve Away the Holy Spirit

There is no question about what the Bible teaches on this subject. Many, many Scriptures plainly teach that God's sweet Holy Spirit can be so grieved and hurt until He no longer pleads and convicts. The familiar passage in Genesis 6:3 bears this out: "My spirit shall not always strive with man." This verse is easily understood. God just plainly says that there can come a time when His Holy Spirit will tolerate no more unbelief and procrastination and defiance. God sets a deadline! You may only go so far and no further.

This is the age when in the plan and purpose of God, great emphasis is given to the Holy Spirit. Jesus said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment . . ." (John 16:7, 8).

Jesus sent the blessed Holy Spirit to convict of sin. He is in the world testifying of Jesus, speaking to the hearts of the unsaved. He is holy, sensitive and personal and can be grieved away by constant rejection. He will not always strive with a rebellious and incorrigible heart.

He ceased to strive with Pharaoh as He pled with him saying, "How long wilt thou refuse to humble thyself before me?" (Exod. 10:3). We read ten times in Exodus of the solemn fact that God actually hardened Pharaoh's wicked heart.

"But the Lord hardened Pharaoh's heart . . ." (Exod. 10:27), and finally Moses, God's preacher, said, "I will see thy face again no more" (Exod. 10:29). Think of it! No more will God's man pray, and preach and weep. "No more." "No more." God has finished with this man. He will die in sin!

The Bible record tells of others whom God forsook and spoke to no longer and allowed them to die in sin. Pharaoh, Nabal, wicked Herod, Felix, Agrippa and many others are set forth in the divine record as living examples of the awful truth, "My Spirit shall not always strive with man."

God told Jeremiah three times not to pray for the wicked people of Jerusalem. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Oh, fatal moment for your precious soul when prayers and tears can no longer avail! It is possible for an unsaved person to be "past feeling." The Lord Jesus Christ can save from adultery, murder and profanity, but when the Holy Spirit will no longer speak to you and the Father will no longer listen to loved ones when they pray for you, then you have crossed God's deadline. Be not deceived, God's patience does wear out for in Romans, chapter 1, we read three times this awful expression, "God gave them up."

History records a solemn moment in the career of the great Napoleon Bonaparte. In the midst of a smoking battlefield, one of his soldiers came running to him crying out, "We have won! We have won!" It is said that as the great military genius looked out over the battlefields and saw many of his soldiers wounded and dead, he said, "One other such victory will cost me my kingdom."

You may turn down Jesus and refuse His mercy and grace. You may feel you are winning the victory over the prayers and tears and tender efforts of God's people to get you saved. One day, however, such a seeming victory will cost you your soul.

"Ye shall die in your sins: whither I go, ye cannot come."

5. Men Die in Their Sins Because of the Work of Satan

Satan's master plan is to send you to Hell. He uses all his sa-

tanic cunning and wisdom to keep you from repenting and believing and being saved. He fought to keep the Saviour from coming into the world; he has concocted "another gospel" and organized his "minister of righteousness." He has schemed and deceived and blinded the eyes of millions to the truth of the gospel of grace. From the moment God drove him from the Garden of Eden until now, he has been active night and day. It is no wonder that the Bible warns us about him, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

We must admit that Satan has the power to blind the unsaved, to keep them in the dark, to hinder them from being saved. Paul said, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4).

Satan had deceived these people to whom Jesus said, "Ye shall die in your sins: whither I go, ye cannot come." Jesus plainly told them, "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

It is difficult to see why an intelligent human being would want to be one of the Devil's children any longer. He is a poor provider. You cannot depend on his word; he is not to be trusted. His poison is sugar-coated, and all his pleasures are just "for a season." He cannot comfort you when your heart is broken; he has never dried a tear or lifted a heavy burden. He offers you no hope in death and no help for the life to come. In fact, his own doom is sealed. God will put him in the "lake of fire" one day along with all those who are deceived by him.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

When I was a boy I had some very erroneous ideas about the Devil and about Hell. I had seen pictures of Satan with fiery nostrils and hideous face, and carrying a pitchfork in his hand. I grew up as a boy thinking that he was the king of Hell and would reign over the dark domains of the lost and condemned. Neither of these pictures are true. He is not ugly, but beautiful and refined. He is full of wisdom, and all his schemes sound good. He will not reign in Hell but will be tormented forever with all sinners.

As one of God's preachers, may I beg of you today to turn your back on the Devil. Do not be misled or deceived by him any longer. To follow him, to listen to him, to be deceived by him, means to be forever lost.

"Ye shall die in your sins: whither I go, ye cannot come."

Jesus speaks of two great things in this text; namely, death and Heaven. When He said, "Ye shall

(Continued on page 9)

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Jesus and the Resurrection

(Continued from page 1)

a thorough acquaintance with their literature, history, and customs, with a deep knowledge of the Word of God to which they were strangers. Thus he gave them that day a new and arresting message such as they had never heard before, and possibly many were destined never to hear again.

Notice some of the circumstances. Paul was waiting in Athens for several of his fellow servants who had returned to Thessalonica to find out how the newborn Christians there were getting along. As he wandered about the city, his spirit was deeply stirred for he saw everywhere the evidences of idolatry. They worshiped everything in Athens. In fact, an ancient philosopher once said, "In Athens it is easier to find a god than a man." There were images on every street corner, over every doorway, in every courtyard, found in every store and every dwelling-house. Turn where you would you were confronted by these

Signs of Pagan Darkness,

and Paul, as he walked those streets, knew that the things the Gentiles sacrificed, they sacrificed to demons and not to God; he knew that he was probably the only man in that city who had a knowledge of the true and living God and of His Son, the Lord Jesus Christ, and yet for the time being he saw no opportunity to give his message.

A Jewish synagogue, however, attracted his attention, and entering it, he claimed his right as a recognized teacher to speak, and there he presented the Gospel, disputing with the adherents of Judaism and with proselytes who were doubtless weary of the unsatisfactory character of idolatrous rites and ceremonies, and had sought out this place of instruction in the law of Moses.

In the market place also he addressed himself to individuals, and sometimes little groups would gather about him to whom he proclaimed the wondrous story of God's grace in Christ Jesus to a lost world. Little by little he drew the attention of the people who were always interested in that which seemed new and strange. So we need not be surprised that at last certain philosophers of the Epicureans and the Stoics became interested in Him and his teaching.

The Epicureans

were those who said that man's supreme good is found in trying to please himself, that there is no use denying one's self; make the best of life by getting all the pleasure out of it you can, for you are going to be dead a long time. We can hear the echo of this in the so-called self-expression philosophy of our day. We are in the hands of a remorseless fate; we had nothing to say about coming into the world, and there is no telling what will happen when we leave it. Just grit your teeth; don't show the white feather; made up your mind that "what cannot be cured must be endured." Stoicism has come down through the ages as the synonym for patient endurance.

Some of these philosophers asked, "What will this babbler say?" To them he seemed to be setting forth new gods. New gods in Athens! They had searched the world to find all of them. They had shrines for the gods of Babylon, Phoenicia, Greece, Egypt, and

Rome. They worshiped them all, and yet this man seemed to know something about some new ones, because Paul preached "Jesus and the resurrection." They thought that Anastasis (resurrection) was another god. They had the god of peace, the god of victory, the god of justice, the god of love, all these different deified human attributes, and now they thought, "This man seems to have two new gods—one called Jesus, and the other, resurrection. We would like to hear more about them." And they took him up to Mar's Hill, or the Areopagus. This overlooked Athens, and was where the philosophers met for discussion. So they invited Paul to come up there and expound his new doctrines. Led by them, he wended his way to the meeting place, and at once began to proclaim the message that he had been yearning to give them for so long.

He took his text from an inscription he had seen on one of their altars, and said, as it were, "I see you are a very religious people. You seem to worship every god known to the Greeks and all other nations, and as I walked about I noticed an altar with the inscription,

"To the Unknown God."

Just such an altar has been unearthed recently. It was evident that these Athenians feared lest they might be neglecting some god whose name had not been communicated to them, and so they set up the altar that had attracted Paul's attention.

What a splendid text it made. They recognized the fact that there might be a god of whom they had never heard. And so Paul said, "Whom, therefore, ye ignorantly worship, him declare I unto you." I am here, in other words, to tell you who the unknown God is. How can anyone make known the unknown? God has made Himself known in the person of His blessed Son, the Lord Jesus Christ. Paul was there, indeed, to present Jesus and the resurrection. And let me say that no man preaches the Gospel unless he does preach Jesus and the resurrection.

There is no Gospel for guilty sinners apart from Christ, for the Gospel is God's message about His blessed Son. The Gospel is not good advice to be obeyed; it is good news to be believed, and that good news concerns the Lord Jesus Christ who came from the Glory that He had with the Father from all eternity down to the sorrow and anguish of the cross of Calvary, where He bared His breast, that the sword of divine justice might be sheathed in His heart. He took our place and endured what we deserved. But that alone would not be the Gospel; there is something more needed. Paul preached

Jesus and—

And what? "And the resurrection." Every sermon that he ever preached was an Easter sermon; every sermon that the early apostles preached was an Easter sermon, for wherever they went they preached that Christ died for our sins, that He was buried, and rose again. The essence of their message was that He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

So Paul preached Jesus and the resurrection, and we today proclaim the same, and we tell you in His name, "that if thou shalt

confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Notice how Paul prepared the ground for his message.

The Creator and the Created

First of all, they were reminded that the Creator must be greater than that which is created, and Paul directed their attention to the visible universe. It was very evident that the God who made it all could not be confined in one of their temples. He says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." He is not the God of one nation, but of all nations, and we are really one people, for He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." He has put upon men the responsibility to know Him, for He is not far from any of us.

There is no man anywhere that can say in the day of judgment, "I wanted to find God and could not," for "closer is He than breathing, nearer than hands and feet." He is so close that if men will feel after Him, will stretch up empty hands toward Him, they will find His great strong hands reaching down to lay hold of them. God will never permit it to be said that any man honestly sought the way of life and failed to find it; that any man really wanted to be saved, and cried to God unheard.

This answers a question that troubles a good many people. I am often asked,

"What About the Heathen

who have never heard the Gospel; are they going to be damned because they have never heard?" No matter where a heathen man may be today, if he wants to know God, and honestly reaches out after Him, God will make Himself responsible to give that man light enough to be saved, for "He is not far from any one of us." "If haply they might feel after him, and find him."

This is the only place in the New Testament where we get the word "feel." I have often urged people to trust the Lord Jesus, and told them how He died for them, bore their sins on the cross, and that if they will believe on Him, He has given His own Word that, "Whosoever believeth on him shall not perish, but have everlasting life." And then they say, "Well, I do believe, but I don't feel any different." That has nothing to do with it.

The word "feel" is not a Christian word at all. The only place it occurs in the New Testament is here where Paul is speaking of the heathen. But you have an open Bible; you do not need to feel after God. What you need to do is to believe the testimony that He has given, then you will be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house" (Acts 16:31). That is the word of the living God given through His servants of old.

"Feel" and "Feeling"

I said the word "feel" is found only once in the New Testament, but the word "feeling" is found twice—once in Ephesians 4:19, where it speaks of certain Gentiles and says, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness"; and again in Hebrews 4:15, "We have not an high priest which cannot be touched with the feeling of our infirmities." Apart from these three instances, we do not find the words "feeling" or "feel" used in the New Testament. The moment you believe in Jesus, the moment you trust in Him, you pass out of death into life, out of condemnation into justification before the throne of God.

In John 5:24 Jesus says, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into

condemnation; but is passed from death unto life." Notice the

Five Divisions of John 5:24

1. "HE THAT HEARETH MY WORD." Face this; be honest with your own heart. Have you heard the Word of the Son of God? Have you heard Him speaking to you through this blessed Book?

2. "AND BELIEVETH ON HIM THAT SENT ME." Do you in your heart believe that God sent the Lord Jesus Christ to be the sinner's Saviour, to die for you on the cross, to rise from the dead for your justification?

3. "HATH EVERLASTING LIFE." When do you get it? When you die? No, you get it now, from the moment you believe, from the moment you hear the Word of the Son of God and believe in Him as the one whom the Father sent into the world to be the sinner's Saviour. The trouble today is that people are stumbling over its very simplicity.

I heard of a man who wanted to be saved and he was told to do penance for sin by putting hard dried peas in his shoes and walking on them so many hours a day. This poor man did this and limped around the streets trying to make atonement. It would have done him just as much good if he had boiled the peas first.

But people are willing to do all kinds of hard things. They are like Naaman who, when the prophet commanded, "Go wash in the Jordan seven times," said, "That is too easy a way." But he had a wise old servant who suggested, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" Why, of course he would. "How much rather then, when he saith to thee, Wash and be clean?" If you had to give a great deal of money, say a great many prayers, make long pilgrimages, do vast numbers of charitable deeds, in order to get life eternal, how many of you would be willing to do these things? How much more when He saith to thee, "Believe and live."

4. "SHALL NOT COME INTO CONDEMNATION." Think of it! The Roman Catholic Version reads, "Amen, amen, I say unto you, Whoso hears my word and believes him that sent me, has eternal life and comes not into judgment, but is passed out of death into life." Is that not good news? Not a word about purgatory, not a word about confession to a priest, not a word about sacramental observances, not a word about penance; but here and now, the moment you put your trust in the Lord Jesus Christ, your sins are gone and you will never come into judgment, but you have everlasting life. It is all for you. That is the Gospel Paul preached.

And notice the next point, 5. "IS PASSED FROM DEATH UNTO LIFE." It is a settled, complete salvation, giving a new standing before God to the believing sinner. Observe the THREEFOLD LINK WITH RESURRECTIONS:

I. Resurrection and Repentance

But what if men do not accept it? Then there is the judgment. He says that God has been very gracious with the heathen, "The times of this ignorance God winked at; but now commandeth all men everywhere to REPENT." Repent means to change your mind completely, to have a new attitude. You had an idea you could save yourself by your good works, but you change your mind, and now admit that you cannot do a thing to save yourself, but that Christ must do it all. That is repentance, a change of attitude toward God. Instead of trying to do anything to save yourself, let Jesus do it all.

God "commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained." God is going to judge the world in righteousness, but your case can be settled out of court and settled today, so that you need never think of coming into judgment. But if you reject Christ, some day you must give account before His judgment throne.

II. Resurrection and Assurance

"Whereof he hath given ASSURANCE unto all men, in that he hath

raised him from the dead." The resurrection of our Lord Jesus Christ is the ground of our assurance, that we shall live again after these bodies die. He says, "Because I live, ye shall live also." We are told that, "As in Adam all die, so in Christ shall all be made alive." Thus God has given assurance to all men of a life after death, "in that he hath raised him from the dead." In the second place, He has given assurance unto all men that the sin question is settled in the death of Christ by raising His Son from the dead.

Here is a man who has gone to prison for somebody else. He knew the other man was guilty, but knew too, that, in order to prove his own innocence he would have to expose his friend, and so he goes into court, and hears the sentence to go to prison for one year. What must be the feelings of the other man outside? He says, "I have sent that man there; I deserve to go, but he is there in my place." Perhaps he goes to see him and the man says, "I took your place voluntarily, and I am quite content; you let me endure it." The other roams the streets and says, "I wonder how long he will be content; I wonder how long before he tells the whole story." But by and by a year has passed, and walking down the street one day he sees the one who went to prison for him, and he rushes up and says, "What does this mean?" "It means," is the reply, "that you have nothing to fear now. The sentence has all been endured."

So He, our blessed Lord, bore on the tree the sentence for us, and now we who were once guilty sinners are free—"Christ being raised from the dead dieth no more." The resurrection is the proof that the sin question has been settled, that God is satisfied. "He hath given assurance unto all men, in that he hath raised him from the dead."

III. Resurrection and Reckoning

In the third place, we have assurance in the resurrection of Jesus Christ, that some day all men are going to GIVE ACCOUNT to Him. This will be when He sits upon the Great White Throne. Think of giving account of your sins to Him after all He had done to save you from them.

Notice the THREEFOLD RESPONSE that Paul's message had that day. "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. . . . Howbeit, certain men clave unto him, and believed." I wonder if there are not people manifesting these three different attitudes toward the message today.

The Mockers

"SOME MOCK," some ridicule, some say, "Oh, we cannot believe this message about Jesus and the resurrection. We cannot accept it. We do not see how He could die for sinners, and rise again, and how men can be saved through believing in Him." God pity you if you are turning this message down. Some day He will turn you down, for He says in His Word, "Because I have called, and ye have refused; I have stretched out my hands and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh" (Prov. 1:24-26). God grant that you may not at last be exposed to such a doom. Do not turn it down, do not go away with a cold, careless sneer and say, "It is nothing to me."

The Deferrers

The second class said, "We will HEAR THREE AGAIN of this matter." They are the procrastinators. You may not be mocking; possibly you would not sneer at the Gospel message; you fully intend to be saved some day. You are saying, "We will hear you again. We are not ready to close with Christ today. There is so much to occupy heart and mind these days; some other time. Let us alone for the present. Sometime we will give attention to these things."

Remember the old saying: "Procrastination is the thief of time." There is a Spanish proverb which says, "The road of By and By leads to the town of Never." How many have taken that road; have said, "By and by—some other (Continued on page 9)

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Will The Church Escape Tribulation?

(Continued from page 2)

believing that those who share the rapture experience must first endure the greatest hour of torment in earth's history?"

If we knew for certain that Christ would come in our day, then the coming of Christ would become for every Christian father and mother, not a blessed hope, but a fearful outlook; not a happy expectation, but a dreadful ordeal.

Mark you, if the Word teaches that God will put the church into the tribulation, we shall believe it. What God decrees, we shall accept as readily as others. But His Word, as I understand it, does not reveal any such thing. It calls the coming of Christ for His church a blessed hope, a happy expectation, and this is a sheer impossibility if the awful tribulation comes before it.

The Rapture Separate From Christ's Coming to Earth

We have seen that in the passages describing the rapture there is nothing said of an immediate coming to earth. Note also that in the Scripture describing the coming to earth there is no reference to the rapture.

Here is the majestic description of Christ's descent to earth. See if you can find any reference to the rapture in it.

"And I saw heaven opened, and

behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

Here is a magnificent description of the coming of Christ to the earth given in detail and it has nothing to say of the resurrection, the rapture, and the translation from earth to Heaven of the church. There is only one reason for this silence. The rapture does not take place at this time.

Here, then, is something for Bible students to ponder: The descriptions of the rapture never suggest a descent to earth immediately after, and the descriptions of the descent to earth never

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mention a rapture immediately before it. When, therefore, does the rapture take place? The answer is found in the context. In verse 14 we read, "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." What armies are these? They are the multitude described as the Bride in verse 8, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

The armies which were in Heaven clothed in white linen and who followed Christ to earth are identified in verse 8 as the Bride—the Church, AND THEY WERE IN HEAVEN BEFORE THE PROCESSION BEGAN. We are told what they were doing there prior to this glorious advent—"HIS WIFE HATH MADE HERSELF READY. Precisely. Put the two descriptions of the rapture and the descent to earth together as one simultaneous event and you have confusion worse confounded. Put them where they belong, separate from each other, and you have the church in Heaven during the tribulation period preparing herself for the coronation. So once again Scripture is harmonized. The preparation and investiture of the Bride precedes the coming to earth of the King.

The Rescue of Lot, a Type of the Rapture

The removal of Lot by supernatural agency is yet another clear proof that the church will be removed from earth before the tribulation judgments fall. The falling of the fire from Heaven is a picture, authenticated by our Lord, as a type of His Second Coming, of the sudden coming of the tribulation judgments upon a godless world as soon as the believers are removed. Jesus tells us,

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But THE SAME DAY that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:28, 29).

There is a fact here generally overlooked. We are continually being told that following the rapture, unbelievers will be running around looking for the absent Christians. Not if this passage is true: The inhabitants of earth will have more to think of on the day of the rapture than the whereabouts of absent Christians. On that same day the judgments of God will begin to fall on the godless millions of earth.

Sodom's inhabitants did not have long to speculate on the whereabouts of Lot once he was taken out of the doomed city. On the same day that Lot went out, the fire fell. Similarly the antediluvians spent little time discussing the doings of Noah in the ark after the door was shut. They had other things to fill their minds, for our Lord tells us in this same chapter, "the day that Noah entered into the ark . . . the flood came, and destroyed them all" (Luke 17:27).

To understand the type, mark well that the days before Sodom's destruction were peaceful days, with men doing business as usual. The judgment was utterly unexpected, as the tribulation judgments will be. That is the point Jesus is emphasizing. Our Lord distinctly stresses the fact that before the flood and the destruction of Sodom, men were living their lives utterly unaware of what was impending. There was no visible act of God either before the flood or the fire. Men were living in peace and security, as they thought.

Now suppose the rapture of the church is at the end of the tribulation; both types are robbed of their obvious meaning, and the very truth Christ is emphasizing is denied. The godless world in

the tribulation will not be going about undisturbed, doing business as usual, "eating and drinking, planting and building." Far from it. Not if Christ who describes unparalleled disaster before His visible appearing is a faithful and true witness. Not if the unutterably solemn descriptions of the Great Tribulation given in the Old Testament and the Book of the Revelation are true. As plainly as even our Lord Himself can declare it, Noah and Lot were removed from the scene of judgment, not at the end of a time of wrath, BUT AT THE BEGINNING OF IT.

Joseph's Gentile Bride

The marriage of Joseph to a Gentile bride before the time of Jacob's trouble (the famine in Canaan), and before Joseph was revealed to his brethren as brother and saviour, is further corroborative proof from the types of pretribulation rapture.

The revelation of Joseph to his brethren who had cast him out, and their consequent repentance and reconciliation, is a divine illustration of the second coming of Messiah and His appearing to repentant Israel (Zech. 12:10). Note, however, that before this appearing and repentance, Asenath, a Gentile bride, and a type of the church, was married to Joseph and dwelling in Joseph's palace.

See, then, how Scripture explains itself. All three types agree in teaching rapture before the tribulation (Jacob's trouble) and the visible appearing. The first two types are authenticated by Christ as types of the rapture. The typical meaning of Joseph's bride is authenticated by analogy or congruity. A threefold cord is not easily broken and all three types have one voice in teaching rapture before tribulation. Joseph's bride in the palace before his revelation to his brethren exactly coincides with Revelation 19:8 where the Bride is in the palace of the King before He comes in visible splendor for the regathering and restoration of Israel. Thus once again our interpretation harmonizes the Scriptures, whereas post-tribulationism is helpless here and is forced to avoid the types.

I am not contending that a doctrine should be built on types. If, however, a doctrine is scriptural, the type will confirm it. That is why types are given. They were not put into the Bible just to fill up the book, but to help us understand it. No doctrine can be true if it contradicts the divinely-given illustration in the type. As J. F. Strombeck puts it, "The types of the Bible are the finest possible illustrations of its doctrines. That a remarkable harmony exists between the doctrines and the types must never be ignored. Because of this, whenever there are two opposing views concerning a particular doctrine, that view which is in harmony with the types must be the true one.

... Resurrection

(Continued from page 8)

day," and have gone on and on, until at last they have reached the other world, hopelessly lost, and that forever!

The Cleavers

The third class, "Howbeit certain men clave unto him, and believed." What a blessed testimony! God has recorded the names of two of them, one man and one woman, Dionysius and Damaris, who accepted the message proclaimed that day.

Men have an idea that what sinners need is more culture, more refinement; but if polite culture could have saved the world, Greece would have saved it long ago. But *Greece went all to pieces in spite of its culture*. It was the Gospel of the grace of God that saved the ancient world from ruin. And it is the Gospel of the Lord Jesus Christ that saves men today.

I bring before you these two examples, Dionysius and Damaris, and I beg you to follow them as they followed Christ; believe the message, and go on rejoicing in Him.

My Decision for Christ

If you who read this have never definitely taken Christ as your own Saviour, if there has never been a clear transaction between you and Him when you admitted yourself a poor lost, condemned sinner, then the editor begs you to have that settled now. Christ died for you, and is risen to save you. Will you *MOCK*, as did some at Athens when Paul preached? Will you *DEFER*, postpone the matter, as some so wickedly did then, losing their souls, or will you *BELIEVE* and *CLEAVE* to the Lord, trusting Him for forgiveness and salvation?

If today you will repent of your sin, accept Christ and trust Him alone for forgiveness, will you sign this letter and mail it to the editor, or write a letter or card in your own words? If you will, I will be glad to write you a personal letter and send you further encouragement and help to live for Christ.

Dr. John R. Rice, Editor,
THE SWORD OF THE LORD
Box 420,
Wheaton, Illinois

Dear Brother Rice:

Today, after reading Dr. Ironside's sermon on JESUS AND THE RESURRECTION, I admit my guilty lost condition, and here and now I repent of my sins and turn to Christ for forgiveness. I trust Him to save my soul today, as He promised to do. I count Him my own personal Saviour beginning this moment. I will confess Him before men and will try to live for Him daily, by His help.

Signed _____

Address _____

(Continued from page 7)

die in your sins," He spoke of death. When He said, "Whither I go, ye cannot come," He spoke of Heaven. How wonderful it will be if death shall come before He shall come; to die in peace and with the hope of Heaven. To die as a Christian means to "die in the Lord," and to be "absent from the body, present with the Lord."

The poor thief on the cross had lived all his life in sin but he turned to Jesus before he died and was wonderfully saved. Jesus said to him, "To day shalt thou be with me in paradise." You need not die in your sins; you can be saved. Thank God He loves you, wants you, welcomes you. I have preached thousands of sermons in my quarter of a century of ministry, but very few have I ever preached without quoting John 6:37, "All that the Father giveth to me shall come unto me; and him that cometh to me I will in no wise cast out." If you come to Jesus, He will take you; He will take you as you are. He loves you and cares for your soul as much as He has ever loved or cared for any individual in the history of the human race. He reaches out His hand to you. Come to Him now!

"Ye shall die in your sins: whither I go, ye cannot come."

One of the sweetest little stories I have ever heard was one which concerned a little six or seven-year-old girl. It is said that the child had strayed out of the house and into a beautiful flower garden nearby where a great man of God was praying and meditating. When the mother found her little daughter, she was walking along, hand in hand, with the great preacher as he walked up and down the garden quoting Scripture and speaking with the Lord. The mother was embarrassed for fear the child had disturbed the servant of God. "Come into the house at once," she said. "You have interrupted the preacher." As the mother scolded her, the little child responded with this answer, "But Mama, he reached out his hand to me."

"How wonderful it is that Jesus reaches out His nail-scarred hand to you. God says in His Word, 'All day long have I stretched forth my hands unto a disobedient and gainsaying people' (Rom. 10:21). By faith today place your trust in Him and be saved.

"Ye shall die in your sins: whither I go, ye cannot come."

"I Do Not Want to Die in Sin and Be Lost Forever!"

You have read the remarkable sermon by Dr. Tom Malone. It was judged the top sermon in the remarkable sermon contest. Now

we want to hear from a great number of lost sinners who will read it and here and now trust Christ and write to tell us so. I hope thousands of readers will see that lost people get to read this tremendous sermon and will urge them to decide for Christ today.

Now, dear lost friend, you who have never been converted, who are about to die in your sins and be lost forever; let the editor plead with you to turn today from your sin to trust Jesus Christ to forgive and save you now, and so pass out of death into life, pass out of condemnation into forgiveness, pass out of the kingdom of Satan into the kingdom of God and into the arms of Jesus Christ.

You can be saved today and know it! Jesus Christ has paid all of sin's debt. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He has made peace with God for you. There is no other way to be saved except through the Lord Jesus Christ, but the very moment you turn your heart to Him, rely upon Him, trust Him to forgive and save you and change you, that moment He will forgive your sins and save your soul. Will you turn to Christ today, honestly turning your heart from sin and trust Jesus Christ to forgive you and save you?

If you are ready to take Him as Saviour, I beg you to sign the following decision form, then copy it in a letter to the editor and mail it today. Will you do it?

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Malone's tremendous sermon, "Dying in Sin, Lost Forever." I realize that I am a poor, lost sinner, condemned and needing forgiveness. I believe that Jesus Christ died for me, as the Bible says, and that He loves me and wants to forgive me. So here and now, the best I know how, I turn my heart from sin in honest repentance. I trust Jesus Christ to forgive me and save me, and depend upon Him to do it now. I will claim Him as my Saviour and will set out to live for Him, depending on Him alone to forgive my sins and save my soul today.

Please tell Brother Malone that I have trusted Christ after reading his sermon and please send me a letter of encouragement and Christian advice on living for God.

Signed _____

Address _____

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Searching the Scriptures for the Saviour

By Elizabeth Rice Handford

Numbers 24

When a Prophet Says Something He Didn't Intend to Say

Have you ever wondered why, when the wise men saw the star in the east, they knew it meant Jesus was born? Perhaps this is one of the Scriptures they had earnestly pondered, "There shall come a star out of Jacob." Over in Revelation 22:16, Jesus Himself says, "I am the root and the offspring of David, and the bright and morning star." This is our day Star, whose rising in our hearts has driven away the night of sin (II Pet. 1:19).

Here the wise men could also have learned that Christ would be born a king. Since Israel had no king, when Balaam talks about Israel's king in verses 6 and 7, he must have been looking forward to the coming of Christ. The "Sceptre" of verse 17 also denotes this. We have already learned from Jacob's prophecy in Genesis 49:10 that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

"I shall see him, but not now: I shall behold him, but not nigh," said Balaam. This intimates something of the eternal character of this King. Poor, disobedient Balaam probably did not know it would be 1,500 years before Christ would come. But someday Balaam, in the flesh, will see the Lord Jesus Christ, as will every other man born into the world. "Behold, he cometh with clouds, and every eye shall see him," says Revelation 1:7. When you see Jesus Christ, will He be your Saviour, or your Judge?

Clues Across

- 1, 20 "_____ shall come a _____ out of Jacob"
- 5 "Israel _____ do valiantly _____ me, and deliver me out of great waters" Ps. 144
- 11 "wist ye not that I must be _____ my Father's business?" Luke 2
- 13 "have I now any power at _____ to say anything?" Num. 22
- 14 "he went not, as _____ other times, to seek for enchantments"
- 16 "he _____ shall perish for ever"
- 17 "when he looked on _____, he took up his parable"
- 18 a son of Zophar (I Chron. 7:36)
- 19 "_____ therefore, and I will advertise thee what this people shall do"
- 20 see 1 across
- 22 man from whom David bought the threshing-floor to stop the angel (I Chron. 21:15)
- 24 city from which God called Abraham (Gen. 11:27, 28)
- 25 "_____ Lord God! wilt thou destroy all the residue of Israel?" Ezek. 9
- 26 "shall smite the corners of _____, and destroy all the children of Sheth"
- 28 "He brought me up also out of an horrible _____, out of the miry clay" Ps. 40
- 29 "he sent a _____: and they wounded him also" Luke 20
- 32 name of an altar built by Reuben and Gad (Josh. 22:34)
- 33 "the brooks that goeth down to the dwelling of _____" Num. 21
- 34 "He shall pour the water _____ of his buckets"
- 35 "which saw the vision _____ the Almighty"
- 37 "Out of _____ shall come he that shall have dominion"
- 40 a prince of Midian whose head was brought to Gideon (Judg. 7:25)
- 41 "For the Lord God is _____ and shield" Ps. 84 (two words)

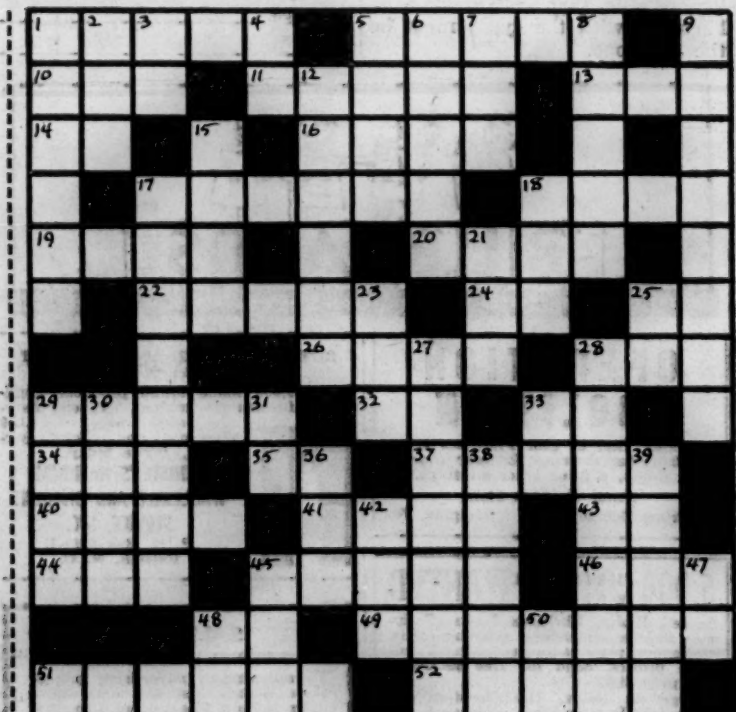
- 43 "If Balak would give _____ his house full of silver and gold"
- 44 initials of a wife, son, and first wife of Abraham (Gen. 25:1; Gen. 21:3)
- 45 "why do ye not rather take _____" I Cor. 6
- 46 "all that handle the _____, the mariners" Ezek. 27
- 48 "He saith among the trumpets, _____" Job 39
- 49 "a _____ shall rise out of Israel"
- 51 "as gardens by the _____ side"
- 52 "though it be _____ with fire, might be found unto praise and honour" I Pet. 1

Clues Down

- 1 "falling into a _____, but having his eyes open"
- 2 "the archers _____ him" I Sam. 31
- 3 meaning "a witness" (Josh. 22:34)
- 4 initials of first woman and first man
- 5 "Every place that the _____ of your foot shall tread upon, that have I given" Josh. 1
- 6 "he would fain have filled his belly with the _____ that the swine did eat" Luke 15
- 7 initials of three mountains: Where Paul preached in Athens (Acts 17:19) where Barak went (Judg. 4:12) where Jesus went up into Heaven (Acts 1:12)
- 8 "king Ahaz cut off the borders of the bases, and removed the _____" II Kings 16
- 9 "which saw a vision of the _____"
- 12 "when _____ saw that it pleased the Lord to bless Israel"
- 15 one day's supply of manna for each man (Exod. 16:16)
- 17 "in the day when the Lord delivered up the _____ before the children of Israel" Josh. 10
- 18 "I will break also the _____ of Damascus" Amos 1
- 21 a container used for bathing

Deadline: April 10, 1961

Puzzle No. 13



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____

Address _____

City _____

Zone _____

State _____

(Cut along dotted lines)

- 23 "as the days of _____ were, so shall also the coming of the Son of man be" Matt. 24
- 25 "The men of Beth-el and _____, two hundred twenty and three" Ezra 2
- 27 attending; consequent
- 28 "I thought to _____ thee unto great honor"
- 29 "he looked on the Kenites, and _____ up his parable"
- 30 father of Abihail (I Chron. 5:14)
- 31 "to _____ either good or bad of mine own mind"
- 33 initials of two sons of Adam and Eve; the one slain by the other (Gen. 4:8)
- 36 "took his journey into a _____ country, and there wasted his substance" Luke 15
- 38 "Balak's _____ was kindled against Balaam"
- 39 "like the precious ointment upon the head, that ran down upon the _____" Ps. 133
- 42 distress signal
- 45 "Shall your brethren go to _____, and shall ye sit here?" Num. 32
- 47 initials of wife and oldest son of Isaac (Gen. 27:1, 5)
- 48 "_____ hath as it were the strength of an unicorn"
- 50 ratio of circumference of circle to diameter

Free!

for correct,
prompt answers to
Puzzle Number 13

**The Only
Begotten Son**

By H. A. Ironside

No better summary of this booklet can be given than the author's own statement in his opening paragraph: "Five times in the New Testament our Lord Jesus Christ is called the only begotten, and five times He is called the first born or the first begotten. And in these we may see how carefully balanced is the presentation of the truth as to His divine-human personality. He is God and Man in one wondrous, adorable Person, and of this, these two terms referring to His sonship bear witness. Five times our Lord is called the only begotten—that is what He is in His essential deity. Five times He is called the first begotten—that is what He became as a man. All I shall attempt to do is to turn you from one Scripture to another, linking these together with a few comments to bring out the true deity and the true humanity of our Lord Jesus Christ." Be sure you get this booklet.

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.
 2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in the same form as the puzzle rather than columns. Entries will not be returned.
 3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 13 will appear in April 21 issue.
 4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! Your January 27 issue of THE SWORD carried the news of these special prizes: Bible with concordance or Rainbow edition of the Bible for young readers (King James Version) for 48 coupons; a compact and easy to handle Bible (King James Version) for 40 coupons; Illustrated Bible Geography and Atlas for 25 coupons.
- Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

The Supernatural Christ . . .

(Continued from page 1)

God gave the words. So much more is that brought out in the Bible from place to place.

1. The Bible Literally God's Word

First, what does the inspiration of the Bible mean? I start with a classic, well-understood verse, or at least one well known verse, fairly well understood. In II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable . . ." All Scripture is inspired of God. We talk about the inspiration of the Scripture. That is a little unfortunate because actually what the Lord says there in the original is not so much that the Bible is inspired, not that God breathed upon the Bible or even that He breathed into the Bible, but that God breathed out the Bible. The Bible is the breath of God. The Bible proceeded from out of the being of God. God breathed out the Bible. It is not only that God breathed on men who wrote, but that what came out, the Bible itself, came out from God, breathed out from God.

Incidentally, as you know, in the Greek the term for *breath* or *wind*, and the word for *spirit*, are the same. So the Holy Spirit of God came upon men and God breathed out through His Spirit the Word of God. Notice, not that God supervised men; not that God touched men, but that God moved men to say what He breathed out Himself. The Bible is breathed out from God. It is a product of God, and so the Word of God.

Notice also in II Peter 1:19, 20, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed. . . ." More sure? Yes. More sure than what? More sure than eyewitness. "I saw Him," Peter said in verse 16. "We were eyewitnesses of his majesty." More sure than what? "I hear the voice of God from Heaven saying, This is my beloved Son." I have got something more sure than that. More sure than my eyewitness. More sure than that I heard a voice from Heaven. We have a more sure word. What's that? The Bible. The Bible is more sure than if a man heard God talking from Heaven, as Peter did on the Mount of Transfiguration. The Bible is more sure than when Peter saw Jesus transfigured before him literally. The Bible is more sure than that. That is, it is literally from God without reference to whether man saw it right or whether a man heard it right or not. The Bible is from God. More sure than anything received by the human senses and perception.

So now he said, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Notice, men were moved by the Holy Ghost; they spake as they were moved. It is not that God said, "Now I am going to supervise this fellow. Isn't he smart? He can do most of it right. I'll watch and see that he doesn't make any mistake. Go ahead and pick out your own words."

No, no! God said, "I'll put the words in your mouth and move you literally."

The other day I got a card from my little granddaughter who is less than two years old. She signed her name and wrote, "Dear Grandpa." But then my daughter held her little hand and when she signed it "Linda Jo," it was the mother who moved the hand, though Linda held the pen.

I am saying that God Himself

moved the men when they wrote the Scriptures. Inspiration. What do you mean then? Not just supervision, not just some correction of mistakes, but the words came from God. The Scriptures were breathed out from God. The men who wrote held the pen, but God held the man who held the pen. Literally, then, this is the Word of God and not the word of men. The words are the words of God, not simply the words of men.

In I Thessalonians 2:13 Paul says, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." Not the word of men, but the word of God. Paul spoke it but it wasn't Paul's word. Paul wrote down his epistles but they were not Paul's except in the sense of identifying the penman. They were not the words of men; they were in truth the word of God. How often the Bible is called the Word of God.

Notice that the Bible never says "approximately the Word of God." The Bible never speaks of "relatively the Word of God." The Bible never says this is the "record of the Words of God." The Bible never says that the Scriptures "contain the Word of God." No, no! This is in truth the Word of God.

2. The Bible Claims Perfection

Then note what inspiration means. It means that the Bible claims perfection. It claims the quality of deity. The Bible claims to be perfect. The Bible claims to be supernatural.

It is an amazing thing that the same language is used about the Bible as about Jesus. For example, the Bible is perfect. Psalm 19:7, "The law of the Lord is perfect, converting the soul." That Psalm has just said, "The heavens declare the glory of God," but the heavens are not perfect. They will be made new. This universe is under a curse for man's sin, you see. But the law of the Lord is different from nature. Nature is not now perfect. "The law of the Lord is perfect, converting the soul." It is not only perfect but it works a miracle of regeneration, the Scripture says.

Not only so, but the Scripture says that "every word of God is pure," and again in Psalm 119:140, "Thy word is very pure." Not only so, the Bible is eternal. "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). And again in verse 160, ". . . every one of thy righteous judgments endureth for ever." And Jesus said in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Isn't that strange? The Bible uses all the terms of perfection and of deity and of the supernatural and divine about the Bible itself.

Not only that, but the Bible is living. Remember in Hebrews the Scripture says, "The word of God is quick [alive], and powerful, and sharper than any twoedged sword." The Bible is a living word.

Then we know the Bible saves. "The law of the Lord is perfect, converting the soul." First Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever."

Then the Scriptures say also ". . . the engrafted word, which is able to save your soul." The Bible saves. The miracle of regeneration is accomplished by the Word of God, actually by the Word of God, Christ the Word, and by the Bible, the Word, or the Gospel, the Word. Supernatural perfection.

See, then, what inspiration means. It means that the Bible claims to quote accurately direct statements from God. Once I had two secretaries spend several days work going through the Bible and through Young's Concordance, and they found some 1800 times, as I recall, that the Bible said, "The

(Continued on next page)

Answer to Puzzle No. 10

THE SCAPEGOAT
HE DIED LID A
E F AN CURE B
SEEP SHALL BE
EVER FEEL HER
ELI RAM HORN
S EM R E EA
PRESENTED SAC
EAST STEEL L
APT OF ALIVE
K HONOR TIP
BEFORE HE O
SERF THE LORD



word of the Lord came to Moses, saying," or, "Thus saith the Lord," or, "The word of the Lord came by Isaiah the prophet, saying"—giving direct quotations from God. Now if the Bible is not a fraud, if it can be believed in any matter, it claims to give exact quotations and that when the Bible speaks, God speaks. That is what the Bible claims.

3. The Bible Speaks With Authority of Things Otherwise Unknowable

Not only that, but it claims to speak with authority on future events and past events that nobody but God could know. That majestic statement starts out the Bible, "In the beginning God created the heavens and the earth, and the earth was without form . . ." How do you know? God knew. He was there. Nobody else was there who could record it. So the Bible is God speaking. And the future events? Yes, the Bible foretells future events with the authority as if it were present or as if it were past. Who would know that? Nobody but God. So the Bible claims to be God speaking.

That is what we mean by inspiration—that the Bible is breathed out from God; that holy men of old wrote as they were moved by the Holy Ghost; that the Bible is literally the Word of God, not the word of men; that the Bible claims perfection, and the eternal values; that the Bible is alive, etc. And the Bible claims to quote accurately God Himself; and the Bible speaks of past and future events with the authority that only God could have and nobody but God could know. The Bible, then, is inspired in that sense.

Now, verbal inspiration. What do you mean by verbal? It comes from the Latin word "verb" which means "word." That means the words are inspired. Sometimes these days people say they believe in verbal inspiration and teachers in schools and seminaries sign an annual statement of faith in which they say they believe in the verbal inspiration of the Bible, but they do not believe God gave the words. Then that is itself a fraud and a cheat. There is no verbal inspiration except that God Himself gave the words. I do not mean in the English language but I mean in the original manuscripts that as men wrote down the Bible they wrote the very words that God told them to write, and God is accountable not only for the ideas, not only for the matter, not only for the concept, but for the words in the original manuscripts as they were written down. That is verbal inspiration.

4. God Gave Moses "the Words of the Lord"

What does the Bible say? I don't have time to go into it as much as I would like, but you are a smart and up-and-coming people, so you keep up with me now. Exodus, chapter 24 and verses 3 and 4, "And Moses came and told the people all the words of the Lord. [The thoughts of the Lord? No, all the words.] and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do."

They are taking responsibility that the words they have heard are words from God. Listen, "And Moses wrote all the words of the Lord"—that is, when Genesis was written; that is, when the beginning of the Pentateuch was written—"And Moses wrote all the words of the Lord, and rose up early in the morning. . . ." Now verse 8, "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Then the Pentateuch is inspired word for word. God gave the words.

5. God's Word Was in David's Tongue

What about the writings of David? In II Samuel 23:1, 2, "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue."

"Did you speak, David?"

"No, the Spirit spake by me."

"Well, did your tongue say the words?"

"Yes, but the Spirit put God's words in me and so the Spirit spoke by me, His word was in my tongue."

6. "I Have Put My Words in Thy Mouth"—Isaiah, Jeremiah, Ezekiel

How did Isaiah write? The late Dr. Haldeman, pastor of the First Baptist Church of New York City, wrote me as an old man and with trembling handwriting called my attention to this verse in Isaiah 51:16, "And I have put my words in thy mouth. . . ." Now this not only talks of the inspiration of the book of Isaiah but of all the Bible. This is it: "I have put my words in thy mouth." Isaiah wrote as God put the words in his mouth.

In Jeremiah 1:9 the same truth comes out: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." Later you find an interesting thing here. God tells in some detail how he wrote it down. Perhaps I ought to read to you what our brother referred to so well this morning. In Jeremiah 30:2, "Thus speaketh the Lord God of Israel, saying [to Jeremiah], Write thee all the words that I have spoken unto thee in a book." And verse 4, "And these are the words that the Lord spake concerning Israel and concerning Judah." Not the general thought; these are the words God gave. Later we find that the king cut up the manuscript, threw it in the fire and God said, "Jeremiah, go back and write the same words." He wrote the same words of the Lord besides many other words which God gave him. The words in the Bible are the words of God. That is verbal inspiration.

Now let's see in Ezekiel 2:7, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear. . . ." And chapter 3, verse 4, "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." With whose words? God's words. You say, "Then he was only a puppet." Call it what you want to. Do you want Ezekiel bigger than God? Do you want it to be Ezekiel's wisdom instead of God's wisdom? Do you want the authority of Ezekiel instead of God's? No. The words were God's words. Well, so it comes so often in the Bible.

7. "Every Word . . . Proceedeth Out of the Mouth of God," Said Jesus

In Matthew chapter 4, Jesus is quoting from Deuteronomy but it is the words of Jesus. Jesus is tempted of the Devil and He says, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Where did the Bible come from? Every word proceeded from the mouth of God. Did the man speak in his own vocabulary? No, he spoke the words that God put in his mouth because they were from God's mouth. It may have fitted in with the man's vocabulary and the man may have been largely acquiescent; he may have been glad to write down what God said, and he may have understood some of what God said, but the words were from God. Listen to it again, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; Jesus said that the words of the Bible proceeded from the mouth of God.

8. All Scripture "in the Words . . . Which the Holy Ghost Teacheth"

Here is the general law about divine revelation. In I Corinthians chapter 2 is the key passage in the Bible on revelation, if there could be one key passage, beginning with verse 9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." You didn't get it by eyewitness. You didn't get it by ear—what somebody else said they saw. You didn't get it in your own heart and figure it out. "But God hath revealed them unto us by his Spirit."

Now verse 13: "Which things also we speak, not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth; comparing spiritual things with spiritual." The 1901 American Standard Version is clearer here, ". . . comparing spiritual things [matter, content] with spiritual words." The divine revelation is that God gave the thoughts and the words to put the thought in. God gave the matter and the way to express it.

Listen! The things we speak were revealed from God, not in the words which man's wisdom teacheth. Did somebody write down words he thought would fit when he wrote the Bible? No, he wrote the words that God gave. You say, "There are problems of style." Yes, but God made the style. The words are God's words, so the Scripture says. All right then, the Bible is given by verbal inspiration, word-for-word inspiration.

II. Christ and the Bible Are Supernatural Twins

We have talked about what inspiration and verbal inspiration is. Now Christ and the Bible are twins. That is a strange word. Some people shrink a little from it. I don't know any other way to express it. It is an amazing thing how the identity of the two are regarded throughout the Bible.

1. Both Called "The Word of God"

For example, both are called the Word of God. This Bible is the Word of God. In I Thessalonians 2:13 he said ". . . ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

In Ephesians 6:11 the Lord said, "Put on the whole armour of God, . . . and the sword of the Spirit, which is the word of God." The Word of God.

But Jesus is the Word also. In the first chapter of John, "In the beginning was the Word, and the Word was with God, and the Word was God." And a little later, "And the Word was made flesh, and dwelt among us . . . (vs. 14). That is Jesus. By Him, the Scripture goes on to say, the world was made. Jesus is the Word of God.

In I John 1:1 Christ is again the Word. In Revelation 19 the Scripture said, "I saw Him coming riding a white horse, crowned with many crowns, and His name is called The Word of God." Jesus is the Word. What do you mean, Word? Revelation, the manifestation of God. The revelation of God. Jesus is that and the Bible is that. That is as literally true and perfectly, completely true of the Bible as it is about Jesus. Jesus is supernatural; the Bible is supernatural. I speak not of the leather. I speak not of the paper. I speak not of the King James translation. But I say, the Word of God is as immutable, unchangeable, eternal as Jesus is. Both are the Word of God.

2. Same Language Used of Christ and Bible

Not only so—both have the same terminology. Jesus said, "I am the way, the truth, and the life. . . ." Jesus, are you the truth? Yes, He is the truth. But in John 17:17 Jesus prayed the Father and said, "Father, Sanctify them through thy truth: thy word is truth." That is truth and Jesus is the truth.

That isn't all. Jesus said, "I am the way, the truth, and the life. . . ." "I am the life." Yes, but in John 6:36 He said, ". . . the words that I speak unto you, they are spirit, and they are life." A real life in the Word. Life? Yes. Alive, quick and powerful. Alive, the Word. I preach the Gospel; I sow the seed. It lodges in somebody's heart and springs up. It becomes the engrafted word which is able to save your soul. Then what? Now it isn't the Bible. It has become "Christ in you the hope of glory" (Col. 1:27). The Word of God. And I dare anybody to tell me where it ceases to be the Word of God, the Bible, and where it became the Word of God, the Saviour. The two are identified throughout the Bible.

You say, "It is getting beyond where I can define it. That is what it ought to be. You can't define deity. You can't define infinity. You can't define the undefinable. You can't measure anything that is so big there is nothing to measure with. You can't measure time

when it is so long it reaches into eternity.

What I am trying to do is to get you to see that the Bible is God's beyond all human measurement and bounds. It is eternal and it is supernatural. It is partner with Jesus, twin with Jesus, and partakes of the same names and the same quality. So I don't wonder that Jesus put the two, Himself and the Bible, together in this text. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation. . . ." The two are together. If you are ashamed of the Word, you are ashamed of Jesus. If you are ashamed of Jesus, you are ashamed of the Bible, and you will be judged alike for your attitude.

3. Both Christ and Bible Unite in Saving Sinners

That isn't all. Both the Bible and Christ save. We are saved by Christ. Yes. We are born again by Christ. But also "being born again not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). "The law of the Lord is perfect, converting the soul" (Ps. 19:7). Saved by Christ and saved by the Word. Both have a supernatural part and you can hardly tell where one ends and the other begins, these twins, these supernatural twins! The everlasting Saviour and the everlasting Bible.

4. Both are Human and Divine

Not only so but they both are eternally perfect, both are human and divine. Jesus was man and God. This Bible is written by men and written by God. That doesn't mean that Jesus was sinful. He was not. He said to the Pharisees, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Jesus is man, but not sinful man. Jesus is man, but not weak as a man. Jesus is man, but not a failure as man fails.

The Bible is human in the sense it is put in human words, in the sense that God used human penmen, but it is not human in the sense of frailty, or ignorance, or inaccuracy, or lack of truth. This lives forever. This is the perfect Word of God. That is what the Bible says of it. "Every word of God is true." "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).

So Jesus and the Bible are both God and man; human and divine, but both are perfect and neither one are limited by the human element. Isn't Jesus just as much a Saviour, just as much God when Jesus is born of a virgin? Isn't he just as much God as before that time? Yes. And isn't this the perfect Word of God just as truly as after men took a goose-quill pen and wrote it on parchment? Isn't it just as much the very Word of God? Yes. A human element is in there but does not change the immaculate and perfect and eternal and faultless purity of the Word of God.

Christ and the Bible are inseparable. So to be ashamed of Jesus is to be ashamed of the Bible. To be ashamed of the Bible is to be ashamed of Jesus.

III. Human Sources of the Bible

Now I come to a very important part—the human sources of the Bible. There has not been enough study on this matter of human sources. What study has been made has been done largely by unbelievers or by compromisers, and most of their conclusions are false. I want you to see it. A good Bible teacher and head of a Graduate School of Religion in a Christian college wrote a book, *Genesis of the Gospels* in which he said that Matthew and Mark and Luke, the writers of the Synoptic Gospels, may have sat down and compared manuscripts and corrected each others manuscripts so they would not contradict. No! No! All that has been said about human sources has generally been wrong. There are false ideas about it abroad.

Somebody argues that there are differences in style. Perhaps there are differences in style. How much of that is due to men and how much to God? Since the Bible does not say, I would be foolish to make an argument against verbal inspiration based upon it when

God makes no argument like that. I would be foolish to try to prove something from differences in style when the Bible gives no leeway.

But let us admit there are differences in style in the writings of Paul and the writings of Luke. I'll come to that in a moment and that is an interesting thing.

Did any of you here study Shakespeare? Falstaff has a distinct style. Did you know that? And those two clowns in *Mid-Summer's Night Dream* have a distinct style. It is not the same as Lady MacBeth. It is not the same as King Lear talking. Well, if Shakespeare could have several styles, do you think God Almighty couldn't? If Shakespeare could make a Falstaff and make a style to suit him, couldn't God make the Apostle Paul? Who called him before he was born and planned the context of his life and his learning, etc. Well there are differences in style, but they do not limit verbal inspiration.

1. In the Bible the Divine Wholly Dominated the Human

The very heart of this business of human sources of the Bible is this: The divine dominated the human. That is true in the deity of Christ. The divine dominated the human. Mary was a parent of Jesus, humanly speaking, and God the Spirit was a parent of Jesus, humanly speaking, conceived of the Holy Ghost, but Mary was the passive one.

In Mendelian Law, concerning genetics we learn one of two parents may have dominant characteristics. According to the law of Mendel there are recessive characteristics and dominant characteristics. Sometimes, we say, when the dark-haired man marries a light-haired woman, then one is the dominant, and so more of the children will turn out with one shade of hair than the other shade. Put it this way: The divine is always the dominate in God-man union, and if God is going to have a Son born of a virgin girl, then God will determine the details about it and Mary will be passive and say, "Be it unto me according to thy will."

So Jesus is human but not with the frailty of humanity. The divine supernatural dominates.

So in conversion, being born-again, I am born of God. I mean a miracle took place.

It took a miracle to put the stars in place. It took a miracle to hang the world in space. But when He saved my soul, Cleansed and made me whole, It took a miracle of love and grace!

And I mean literally a miracle, I mean a supernatural act by which I became a partaker of the divine nature. That was a miracle. Now, a human part? Yes, I said yes and God did it. Is that right? "Will you take me or not?" Jesus asked. I said, "Yes," so He fixed it. There was a miracle. I didn't work it. I just received it. When God and man combine, God dominates; man is passive and so God makes it perfect.

So then, with the Bible. God had men write it and God used men's words, but God told them what words. In fact, if He let them help pick out the words, He put in their hearts the things to want to say the right way as well as the words. I say there are human sources but in every case the divine dominated.

2. Divine Revelation Did Not Depend Upon Eye Witness

Somebody says, "Don't you think they got eyewitnesses?" You say, "Tradition says some of the fathers . . ." Papias thinks that Mark wrote what Peter told him. And some others say that Luke wrote what he learned from Paul. Did you ever hear that? But you didn't get it in the Bible. No, and the Bible contradicts that.

Let's see. "Paul, where did you get the truth you preached and wrote?"

Turn to Galatians and see. Paul said, "Well I've been out yonder in the desert and I started out preaching the Gospel and God blessed. I went up to Jerusalem and found I was preaching what they had. In Galatians 1:11, 12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I

(Continued on next page)

taught it, but by the revelation of Jesus Christ." Nobody told Paul Jesus was born of a virgin. God told him that. Nobody told him the plan of salvation. God told him that. Nobody helped Paul work out the meaning of the sacrifices and priesthood as revealed in the book of Hebrews. God told him that. That was supernatural. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Turn again to I Corinthians, the key Scripture, chapter 2, verse 9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I heard a preacher preach on that verse and he was preaching about Heaven. "This isn't talking about Heaven, but talking about spiritual truth. God prepared it so a man could get it. How? By revelation."

So the next verse says, "But God hath revealed them unto us by his Spirit. . . ." Now notice. Divine revelation then did not come by eyewitness. "Eye hath not seen." Somebody said, "I saw it; you can write that." No, that won't do. Peter said, "I was on the Mount and I was eyewitness of His majesty too, but I have a more sure word of prophecy. I have divine revelation. Not what I heard, but what God told me."

"Eye hath not seen, nor ear heard. . . ." Somebody says, "Luke must have talked to Mary and she told him about the virgin birth." No she didn't, for she couldn't tell it straight because she didn't see it straight. No, Luke didn't get that from Mary. He got it from God. Do you see? God revealed it.

Now verses 12, 13. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

That's the reason Paul said in I Thessalonians 2:13, ". . . when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God. . . ." The Bible is not, in any practical sense, the word of men.

3. God Had His Own Reasons for Inspiring Personal References

You say, "But Paul said, 'Bring

me that cloak I left at Troas.'" Yes. And Luke said, "It seemed good to me also . . . to write unto thee." Yes, it seemed good to Luke, but Luke said, "God put it in my heart and I have received it from above and I consent to it and I'm willing to it and I think that is right." But God made him think it was right and God told him what to say. Oh yes, there are many personal things. Paul said in Philemon, "I hope to come, so prepare a place for me." In Philippians, "I know it wouldn't be wise for me to go to Heaven now; I want to come back and see you." Human in it? But God put the human in it. Listen, it was God who told Paul to put that in about his cloak because He said, "I want people to come to realize that that lonely old preacher with his friends all having forsaken him was over there in jail going to have his head cut off and he didn't have a cloak and winter was coming on," and so God said, "Paul, you put that in." Now Paul might have thought about it or he might not have, but God told him to put it in, and Paul agreed to it. It was first and primarily and completely of God.

4. The Problem of Different Styles in Different Bible Books

"Well," but you say, "there are different styles." Yes, there are different styles, that is true, but style is a very elusive thing. For example Paul's style in preaching was not the same as his style in writing. Why? Paul said in II Corinthians, "I know what you say about me." "His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." Paul was no great preacher. "Well," you say, "he sure could write." Well, you mean God could write. Suppose Paul wrote a letter to Timothy about something else that wasn't inspired in the Bible. It was a scratchy and disorganized kind of a thing, maybe, as his talk was. No, Paul wasn't much of a preacher but when he wrote an inspired epistle it was weighty and powerful. That is God, not Paul.

"Well," you say, "but are there differences in style?"

Yes. Let me ask you this: When that donkey talked to Balaam, didn't God tell him what to say? Now was that the style the donkey used every day? Was that native to the donkey, or did God give the style?

When the fingers of a man's hand wrote on the plaster on the

wall at Belshazzar's feast, "Mene, mene, tekem, upharsin," was that the regular style that those fingers of a man's hand, those ghostly, eerie fingers that came out of eternity to warn a drunken king, wrote in? Or was that God's style? That was divine revelation.

God put these words in the mouth of Caiaphas, that wicked, ungodly high priest who was going to have Jesus killed. "Don't you know anything at all? Don't you know it is better for one man to die for a nation?" Caiaphas didn't even know he was prophesying the atoning death of Jesus. Now was that the style of Caiaphas or was it the style of God?

When back yonder God put it in the mouth of a prophet and he said, "Nearly 300 years from now a King Josiah will come up here in the Northern Kingdom and will tear down this altar and burn the priest's bones on it and defile this altar"—now when he said Josiah, he named the name of some child who had not yet been born. Now, did he get that because that was one of his family names, or do you think God gave it to him?

But, you say, there are different vocabularies. But don't you think God could put a man in a different atmosphere and grow his vocabulary. Listen, not only the man but the vocabulary. Paul said, "The God who separated me from my mother's womb, sent me to be a preacher." Do you think God hadn't planned about this inspiration of the Bible? The style is God's style. Is man's different? I don't know, the Bible doesn't say, but the Bible says that God gave the words. It is not taught of men and it is not the word of men and it is not from eyewitnesses; it is not what men heard; it is not what men thought up, but the very words of God. That is what the Bible says.

5. The Silly, Dishonest Charge That Verbal Inspiration Means "Mechanical Dictation"

Somebody says, "That would be mechanical dictation." Go ahead. Say what you want to. That is an invention of lying men who want to make fun of the immaculate perfection of the Bible. I don't know anybody who ever said that inspiration was mechanical. If you want to say so; God dictates it: and you don't like God dictating to you, do you? I would be glad if God would tell me what to do, or what to write, or what to preach. Man would be a fool not to want God to tell him what to write, if he were going to write down the eternal Word of God. But mechanical? No!

Well, did the man know what he wrote? Sometimes, in part. Sometimes, not at all. Caiaphas didn't know at all what God meant when God had him prophesy that one man should die for the people. He was thinking about something else. That donkey didn't know what he was talking about when he talked to Balaam. God told him. Jesus said, "If these children didn't say Hosanna to the Son of David, these rocks would cry out." Do you think those rocks would talk in Aramaic or Greek, or would they use good grammar or not? Did they have a good education? The point is, God Himself attends to this matter of inspiration. That is from God. It is perfect. It is eternal. The words are God's words. Not necessarily the translation, not necessarily the preaching of it, not necessarily the copying of it, but the words are God's words, supernatural.

IV. Ashamed of the Bible is Ashamed of Jesus

Jesus said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). Ashamed of Jesus and ashamed of the Bible? That may be true of someone here. I wonder.

1. You Cannot Know Jesus Except Through the Bible

You say, "Well, I'm for Jesus." You don't know anything about Jesus unless you believe the Bible. You don't know where Jesus was born, you don't know His name,

you don't know anything He ever said, you don't know about His death and resurrection—unless you get it from the Bible. It is the Bible and Jesus or no Bible and no Christ. They both stand or fall together.

You say, "Saved by the Gospel." But the Gospel we have is in the Bible. Paul says in I Corinthians 15:3, 4, ". . . how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." What is the Gospel? One point in it is that Jesus died; and one point is that He rose from the dead; but two points, twice mentioned, is that it must be exactly according to the Scriptures. *According to the Scriptures!* No Gospel without the Bible. No salvation without the Bible. No Christ without the Bible.

2. Your Loyalty to Christ Is to Be Judged By Your Loyalty to the Bible

Jesus told the unbelieving Pharisees:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48).

Here again Christ and His words are inseparable, and the unbeliever will be judged not only by the words of Jesus quoted from His own lips in the gospels, but by all the words of Christ, the whole Bible.

In II John 9 and 10 we are commanded:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Notice this Scripture does not say that one who "abides not in Christ hath not God." No, it says that one who abideth not in THE DOCTRINE of Christ hath not God. And again we are told that if any one "bring not this DOCTRINE," we are not to receive him in the houses, nor pulpits, nor platforms, nor bid him God speed, nor call him a Christian. People are to be judged by loyalty to the Word as loyalty to Christ. Disloyalty to the doctrine of Christ is disloyalty to Christ.

You are going to be judged by the Bible. Somebody says, "Oh this man is so nice and pious. He abides in Christ." No, that is not the question. Does he abide in the doctrine of Christ, the teaching of the Word of God about Christ? If not, shut him out. Don't have him on your platform. So commands II John 7-11. Well somebody says, "Here is a nice scholar; let's have him translate the Bible." No, that is a spiritual matter that the carnal mind cannot understand. "The natural man receiveth not the things of the spirit of God (I Cor. 2:14). They are a mystery to him. Spiritual truth is unknown to him."

Can you have him translate the Bible? No, let him be damned. Let him be accursed. Let him be anathema if he has any other gospel. So says Galatians 1:8, 9.

We'll have him teach in the seminary because he is real smart. Boy, he knows more Hebrew! No, you can't have him do anything for the Lord if he is not true on the doctrine of Christ. I do not say his feeling about the person of Jesus, but about the doctrine in the Bible about Christ. That is where loyalty has to be.

You say, "I'm for Bob Jones University. I love the University but I'm embarrassed somewhat about its emphasis." Then you are embarrassed about the Bible. Your trouble is you are ashamed of the Bible.

3. Loyalty to Christ Means We Must Lose Friends for the Sake of the Bible

Well, somebody says, "I think the SWORD OF THE LORD does a lot of good things but it is always

hammering on somebody who compromises and it calls people by name." You're ashamed of the Bible.

In April 6 of 1957, on a Saturday night, I made two tape broadcasts for WMUU, then tried to leave the building, but my key wouldn't unlock the downstairs front door to the editorial building. So I went down the back stairs and the only door I could get out of was one we never used. It was out on the railroad right-of-way. The light was out. I fumbled in the dark with the switch out over the basement stairs, and fell in the basement, on my head. I don't know how long I was there, but there was a 6-inch pool of blood where I lay. I remember clutching still those tapes and knew that I must go mail them. I don't remember mailing them but I did because they got here.

I went home all bloody. The doctor sewed up the scalp wound. Later he took X-rays. There was about a five-inch crack coming down to this orbital ridge and a brain concussion. I lay in the bed five weeks flat on my back. I was in such pain that I couldn't sleep without sleeping medicine. In that time when I was so close to the border land, I thought of meeting Jesus. This is strange. It was very sweet. Do you know what I thought about? I didn't have a thought that I wished I hadn't preached so plain, wished I hadn't called people by name. I didn't have a thought that I wished I hadn't made people mad. I didn't have a thought like that. I thought this: I'm going to see Jesus and I hope He will say, "You didn't cut any corners. You weren't ashamed. You went straight down the middle. You lost the friends of a lifetime in ten minutes and you didn't mind. You promised Me you would lose them again at the drop of a hat anytime I said so." I hope the Lord Jesus will look at me and say, "Well, John, you have been faithful in a few things."

4. We Need a Holy Jealousy About the Bible

Ashamed of Jesus? When He comes, the important thing is, How do you feel about the Bible, about Jesus? You say, "I believe the Bible." That is not enough. I want you to come to have a holy jealousy for it. Did you care enough about it? The people who sneer at the Bible—you don't want their company. You won't call them brother; won't run with them. I want you to get a holy devotion.

I always have a Bible by my bedside. How many, many a time in the night I have reached out and put the Bible in my bosom and went to sleep and slept the better for it. Oh, to love the Bible!

"Whosoever therefore shall be ashamed of me and of my words. . . ." Listen, take up for folks who take up for the Bible. Quit the people who sneer at the Bible. There is no loyalty to Jesus Christ if it doesn't mean loyalty to the whole Bible. Listen, the man who sneers at Jonah, sneers at the resurrection of Jesus Christ. That is what He is talking about. The Devil knows it whether he knows it or not. Anybody who is ashamed of Jesus is ashamed of the Bible.

Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear Friend,
On whom my hopes of heav'n depend!
NO! when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No fear to wipe, no good to crave,
No fears to quell, no soul to save.

But the Bible and Jesus have to be together. Ashamed of one; ashamed of the other. True to one; true to the other. God give you grace. Heads bowed.

PRAYER: Lord, come in power and make us true. Let us stand true to the Saviour and the Lord. Amen.

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